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The CHRISTIAN CENTURY

Published Weekly

Is Stassen Right About The Supreme Court?

By E. Hilton Jackson

A Junior Oxford

By Charles Clayton Morrison

News from
Europe
Africa
Asia
Australia
Latin America *and*
The United States

Religious Freedom In Japan

By R. J. D. Braibanti

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In This Issue

E. Hilton Jackson

represented the losing side in the recent 5-4 decision by the Supreme Court on the New Jersey school bus case. He was admitted to the bar of the District of Columbia in 1895 and to the bar of the Supreme Court in 1906. He is chairman of the board of the Baptist Home for Children and of the joint conference committee on public relations of the Baptist conventions. Mr. Jackson is the author of a book on *Law Latin* and a contributor of articles to law journals. His office is in the Woodward Building, Washington, D.C.

Ralph J. D. Braibanti

served as a captain in the military government of Yamanashi prefecture in Japan from October 1945 to January 1947. He was in charge of public administration, education and religion. He received the army commendation ribbon from General R. L. Eichelberger for the contributions made to the reform of prefectural government under his administration. He was graduated from the school of military government of the University of Virginia and the Yale University civil affairs training school. He is now doing graduate work in the Maxwell school of citizenship in Syracuse University. Before the war he did graduate work there and at Columbia.

Every Continent

is represented in the "News of the Christian World" this week. The Christian Century is greatly indebted to its able corps of correspondents who are located in strategic centers in this country and abroad.

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Calendar of Coming Events

July 5-19. International Missionary Council, Whitby, Canada.
July 7-18. Faribault Summer School of Christian Education, Faribault, Minn.
July 7-18. Industrial Relations Conference for Church Leaders, University of Wisconsin School for Workers, Madison.
July 8-13. International Christian Endeavor Convention, San Francisco.
July 8-17. Annual Institute on Church Music and Worship, Ohio State University, Columbus.
July 9-16. General Synod, Evangelical and Reformed Church, St. Louis.
July 12-14. Executive Committee, World's Student Christian Federation, Ecumenical Institute, Celigny, Switzerland.
July 14-24. American Christian Ashram, Green Lake, Wis.
July 14-Aug. 22. Summer School of Pastoral Care, Massachusetts General Hospital, Boston, and University Hospital, Ann Arbor, Mich.
July 16-23. Conference on the Christian World Mission, Silver Bay, N. Y.
July 17-21. Leaders' Preparatory Meeting for the World Conference of Christian Youth, Oslo, Norway.
July 20-23. International Children's Work Conference, Des Moines.
July 20-29. Centennial Synodical Convention, Missouri Synod Lutheran Church, Chicago.
July 21-25. Illinois Methodist Ministers' College of Christian Life, Urbana.
July 22-31. Alberta School of Religion, Calgary.
July 22-Aug. 1. World Conference of Christian Youth, Oslo, Norway.
July 23-27. International Sunday School Convention, Des Moines.
July 24-31. Annual Conference on the Small Community, Yellow Springs, Ohio.
July 27-Aug. 2. Midwest Conference on Missions and Adult Education, Lake Geneva, Wis.
July 27-Aug. 6. Chicagoland Laboratory School of Leadership Education, Naperville, Ill.
July 28-Aug. 1. Fellowship of Southern Churchmen Conference, Pleasant Hill, Tenn.
July 28-Aug. 2. United Christian Adult Conference, Frontenac, Minn.
July 28-Aug. 2. Summer Conference for Ministers, McCormick Theological Seminary, Chicago.
July 28-Aug. 9. American Christian Ashram, Geneva Point Camp, Lake Winnipesaukee, N. H.
July 29-31. National Methodist Rural Life Conference, Lincoln, Neb.
July 29-Aug. 1. Missionary Conference, Methodist Southeastern Jurisdiction, Junaluska, N. C.
July 29-Aug. 3. Baptist World Convention, Copenhagen, Denmark.
July 29-Aug. 3. International Convention, Disciples of Christ, Buffalo.
July 29-Aug. 10. Course for Teachers, Ecumenical Institute, Celigny, Switzerland.
Aug. 1-6. Missionary Education Conference, Pacific Grove, Calif.
Aug. 1-7. World Y.W.C.A. Conference, Gothenburg, Sweden.
Aug. 1-7. World Council of Churches Youth Conference, Lund, Sweden.
Aug. 1-9. World Student Christian Federation Conference, Lundsberg, Sweden.
Aug. 2-7. Y.M.C.A. Young Men's Conference, Ljungskile (near Gothenburg), Sweden.
Aug. 3-7. World Convention, Churches of Christ (Disciples), Buffalo.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
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EDITORIAL

NOTHING could more clearly reveal the danger lest American foreign policy touch off World War III than a dispatch which Frederick Kuh sent from Paris to the Field newspapers on the day the Bevin-Molotov-Bidault conference opened. Frederick Kuh is widely reputed to be the best informed American newspaper correspondent in Europe. In this dispatch he said that the French and British were expecting the conference with Molotov to lead to a break with Russia, and added: "Why? Because of the belief that the U.S. Congress will reject any European construction plan which would entail American lend-lease supplies for Russia. . . . A rift with Russia, in Anglo-French opinion, might be the most certain method of assuring U.S. credits and supplies for western Europe." Surely there must be a misunderstanding, a tragic misunderstanding, here. Secretary Marshall has specifically included Russia among the governments which the United States hopes will join in drawing up an inclusive plan for European economic rehabilitation, and such participation would of course imply that American help would go to Russia along with that to other countries. If Great Britain and France are now out deliberately to divide Europe into two parts, as Mr. Kuh's dispatch claims they are, nothing but grief will ultimately follow from that division. And if they are making this mad decision because they believe that the United States demands it, there must have been a complete breakdown in the ability of the state department to inform other governments correctly as to what American policy is. One must either reach that conclusion, or believe that the state department and Truman administration are viciously deceiving the American people, in declarations like that by General Marshall, as to their real purposes.

A Misunderstanding Fatal to Peace

Eisenhower Will Head Columbia

SOMETIME next year General Dwight D. Eisenhower will become president of Columbia University. In some educational circles this is being pointed to as a development carrying as serious implications as the militarization of the civil branches of the government. It may be questioned, however, whether a soldier with the active and adaptable mind General Eisenhower has revealed will offer any more of a threat to American educational ideals than the large number of reserve army and navy officers who have been inducted without comment into college presidencies since the end of the war. The former supreme commander in the European theater of operations is likely to make a good president for Columbia. His selection does, however, renew reflection on the nature of an American college presidency. When the trustees of such an institution as Columbia start to choose a president, what are they looking for? Certainly not, primarily, for a scholar. Neither is their first requirement a record as an educational administrator. What they are really after, it appears, is a man who will be (1) a successful money-raiser, (2) an impressive "front" for the university's public relations and (3) able to keep the peace in the faculty and between trustees and faculty. General Eisenhower should meet the second and third of these requirements without great difficulty. If he is able in addition to meet the first, his career in the higher branches of education will be judged as successful as it has been in the army.

Former Justice Roberts Fathers a Fallacy

OWEN J. ROBERTS, former Supreme Court justice, has told a House committee that the United States should adopt universal military training because the United Nations is not, in the military sense, "a security organization." Mr. Roberts is one of the foremost supporters of the world federal government idea, but it is to be hoped that he will not carry the world government movement with him in this call for American conscription. In advancing his argument for the "Umtee" bill, the former justice was guilty of a *non sequitur* which should be apparent to anyone. The United Nations, he declared, has no military force or apparatus that can be relied on to stop another world war; therefore, the U.S.A. should adopt the "Umtee" program to do so. The answer, of

course, is that the United Nations was never expected, at least by those who understood its true nature, to be able by force to stop great powers from making war. The very attempt to do so would be war. As John Foster Dulles said at the time the security clauses of the U.N. charter were being considered, schemes for a peace enforced by U.N. armies were "window dressing," inserted in the charter to satisfy the desire for "teeth" of those who do not understand or will not face the realities of international relations. But there is not the faintest reason to believe that an American reserve with six months' U.M.T. training would stop war either. War will not be stopped by that sort of empty military threat. Mr. Roberts had better stick to his advocacy of world government. There he has something to say.

British Churches Lead In Welcoming D.P.'s

WHILE the annual convention of the General Federation of Women's Clubs, meeting in New York last week, was barely saved, by last-minute reconsideration of an earlier vote, from coming out against the admission of European displaced persons to this country, the British churches, working through the Ecumenical Refugee Commission, were announcing the completion of plans to bring Baltic D.P.'s into England. Starting September 1, this British church organization will, within a year, locate in England 100,000 refugees from Estonia, Latvia and Lithuania who dare not return to their former homes while these remain part of the U.S.S.R. These refugees will be offered British citizenship and jobs in the ranks of British labor. These 100,000 war victims for whom the churches are finding new homes in England must be reckoned in addition to the other refugees, now averaging about 4,000 a week, who are being given asylum there, and in addition to the 120,000 Poles of General Anders' army who are being settled in England and Scotland. Such British readiness to assume responsibility for the future of Europe's war victims should shame the American conscience. The United States balks at admitting half the registered and carefully screened 800,000 D.P.'s as provided in the Stratton bill; hard-pressed Britain, on slim rations, with a terrific housing shortage caused by the blitz and a population of more than 45,000,000 packed into its "tight little isle," by the end of next year will have admitted almost as many of these helpless and desperate people as the Stratton bill asks this country to admit by the end of 1951. The sense of moral responsibility seems to work differently in the two countries.

War Presidents Come High!

MOSCOW'S PRESS is again in full cry after John Foster Dulles. Mr. Dulles has become a favorite whipping boy for the journalists of the Soviet Union, but it is surprising that they should have discovered so much to denounce in the commencement speech he delivered at Northwestern University last month. He did, to be sure, speak out against the police state. Coupled with that, however, was a moderate analysis of the European peace problem, a strong development of the idea that "the United States must make it clear beyond a doubt that it has no thought of using economic or military might to impose on others its particular way of life," and a plea for greater use of the United Nations to gain mutual understanding between the nations. And at one point Mr. Dulles struck a note which the Russian press, had it really been seeking to advance the cause of world peace, might well have seized on to exploit to the limit. Secretary Marshall's adviser had been speaking of the moral power which Woodrow Wilson and Franklin D. Roosevelt might have achieved as peace presidents. "That is what we want for the future," he declared. "We cannot afford any more great war presidents." There are words to grave deeply into the consciousness of the American people: *"We cannot afford any more great war presidents"!* War presidents come only at a price, and the price is high. Morally, as well as politically and economically, the price is high. It is so high that the United States cannot pay it again and retain its moral eminence or its republican integrity. It will be a long time before the United States pays the final installments on the cost of the war-crisis politics which, under the manipulation of President Roosevelt, shattered the two-term tradition of the presidency. Mr. Dulles is right. This country cannot afford more war presidents. Neither can the world.

New British Empire To Rise in Africa

IS SOCIALIST IMPERIALISM morally better, economically sounder or politically more stable than capitalist empire? The question is sharply raised by the announcement made in the House of Commons that Britain is about to launch a $400,000,000 program for the development of African resources. Colonial Secretary Arthur Creech Jones made it clear that the weakening of Britain's position in India, in the Far East and in Egypt made necessary the exploitation of new sources of raw materials and food if Britain's people are to be fed and her industries are to live. He said that a colonial development corporation was being set up to operate on commercial principles in increasing the productive capacity of African possessions. In what respects will this be superior to the old East India Company? Its incorporators will not call themselves "gentlemen adventurers." But is their purpose essentially different? While the over-all intention is to keep the wheels of a socialist economy in Britain running, the enterprisers who use this fund for the exploitation of the natural resources and the labor of the colonies are specifically encouraged to make private profits to the extent of their capacity. The awakened conscience of the British people will doubtless insist that conditions of work in the African possession, which expanded greatly during the late war, shall not degenerate into the brutalities which characterized Britain's exploitation of India. But the principal purpose behind the new development is to serve the British people and British industry, not the people and the industries of Africa. That purpose will serve to hold Africa in colonial servitude. Africans may therefore be expected to suffer the new state of affairs only as long as they are compelled to do so. Unless the new program is reversed and

the interests and welfare of the people whose work makes it possible are placed first, the new socialist imperialism will wreck itself on the same rocks of moral principle which shattered capitalist empire.

Why Are Japanese Church Leaders Denied Visas?

BY CONTRAST with the occupation in Germany the Japanese occupation has looked so good that Americans have come to think of it with far too much complacency. General MacArthur is on the job, so everything must be okay! But not everything in the Japanese occupation is always as it should be. The army officers and civilians who keep the wheels grinding at SCAP headquarters in Tokyo have made some decisions that were quite as foolish as any that have come from AMG headquarters at Berlin or Frankfurt. One of the most recent, and most stupid, is the order just announced which denies exit permits to international religious conferences to Japanese church leaders. Why this order has been issued one can only speculate. Rumor indicates that it may not be unconnected with the profound impression made by the Rev. Tamaki Uemura during her trip last year to this country. There are, it seems, army brass hats who don't think it is a good idea to let Americans see the best type of Japanese. Be the reasons what they may, the moderator of the Church of Christ in Japan has just been refused permission to go to the International Missionary Conference which meets this month in Canada. And the moderator of the Japan Evangelical Lutheran Church can't go to the Lutheran World Conference in Sweden. And the top secretaries of the Japanese "Y" can't go to the World Christian Youth Conference in Oslo. Cutting Japanese Christian leaders off from the stimulation that they would receive from personal contact with the outside Christian world is on a par for foolishness with the ban which kept American and British books and magazines from German democrats for so long. The decision to deny exit visas to these Japanese Christian leaders is so lacking in imaginative understanding that we simply cannot believe it was made at the top level of occupation authority.

British Laymen Explore Christian Frontiers

DURING the war Dr. J. H. Oldham, of London, and a group of friends formed a laymen's group known as the Christian Frontier Council. As the name indicated, the idea was to explore the frontiers of modern life in the light of the Christian faith. Its publication, the *Christian Newsletter*, has become incomparably the most stimulating religious journal originating in England. In a recent issue this fortnightly summarized the work of the council, which now consists of about thirty laymen under the chairmanship of Sir Walter Moberly. The council "seeks to provide for the church as a whole a central point where experiments are going on and problems in the relation of Christian belief to modern society are being worked upon." One of its notable achievements has been its success in getting men and women responsible for training young workers in industry to view their work in the light of Christian conviction. This it has done through conferences and publications written with technical and educational competence which deal with the specialized problems of particular industries. A similar careful study is being made of educational processes in British universities. For two years a group of doctors has been meeting, and is now seeking to foster discussion of medical issues with physicians all over Britain. A Frontier politics group meets regularly, and occasionally brings together *ad hoc* conferences on particular political issues as they arise. Now the council means to create other professional groups "intent to turn the light of Christian faith on the ordering of their professions." American laymen who wish to know more about the way in which this Christian Frontier group operates can address their inquiries to it at 20 Balcombe Street, Dorset Square, London, S.W.1.

Godspeed to an Old Neighbor

FOR THIRTY-SEVEN years Charles W. Gilkey has been a neighbor of ours. During the first half of that time he was minister of the Hyde Park Baptist Church. Then he moved three blocks down the street and became dean of the Rockefeller Memorial Chapel of the University of Chicago and associate dean of the divinity school of that institution. Now he is retiring and returning to his native New England, where he will teach at Andover Newton Theological Seminary. It is difficult to find words to express the sense of loss felt by the community which owes so much to both Dr. and Mrs. Gilkey. In the fullest sense of the word, they were neighbors—good neighbors. In the 18 years they spent at the Hyde Park Church, they led that congregation into a conception of the Christian faith which made it an outstanding influence in the university community. Then for 19 years they ministered at the University Chapel, making its great tower the symbol of the centrality of religion in the whole process of learning. In addition, both Dean and Mrs. Gilkey carried an unusually heavy responsibility in many civic enterprises in Chicago. Dean Gilkey was for many years the man around whom the American Civil Liberties Union carried on its important championship of civic freedom in this metropolitan community. Yet his door was always open to students and to faculty members. Chicago is a better place because the Gilkeys lived here. Now that they are leaving, we salute them and say *Adios*—Go, with God!

Undersecretary Acheson Didn't Say It

THE STATE department has called attention to an unintentional misquotation in these columns from the speech recently made by retiring Undersecretary of State Acheson at Cleveland, Mississippi. In an editorial, "The Truman-Burnham Parallel," in our issue for June 4, Mr. Acheson was credited with having proposed concentration of American economic aid "in areas where it will be most effective in strengthening the authority of the United States." By what mischance this alteration of the undersecretary's words occurred, we cannot explain. We can

only express our extreme regret, and extend our apologies to Mr. Acheson. What Mr. Acheson actually called for was "strengthening the authority of the United *Nations.*" Since this is what The Christian Century has also been asking for in its editorials dealing with American foreign policy, we deplore not only the misquotation but also our consequent failure to applaud this indication of a coming move by the state department in the right direction.

A Junior Oxford

THROUGHOUT the whole of Christendom, "Oxford" has become almost a synonym of the movement for the unity of the Christian church. We say, "since Oxford," or "before Oxford." If we ask a churchman, "Were you at Oxford?" he knows that we do not mean to ask whether he studied at Oxford University but that we wish to know whether he attended the epoch-making conference held there in 1937. At that conference (and at Edinburgh immediately afterward) nearly all of the non-Roman churches of Christendom sent delegates to consider in the spirit of unity the problems which confront present-day Christianity. The problems formulated, the conclusions reached, the goals envisaged were set forth in a series of great books which informed churchmen have been using for the past decade as the expression of the collective wisdom of the most representative minds of the contemporary church.

Another "Oxford" has just emerged in history. It gets its name from the small town of Oxford, Ohio, where Miami University is located. This Oxford presented a dramatic contrast with that of ten years ago, as well as a broad and significant similarity. The contrast was in the age of its personnel. The earlier gathering was composed of the seasoned leadership of the churches—for the most part men past middle life and many of them venerably aged. This year's Oxford was composed of about 700 young men (with a few young women), few of them as yet ordained, all of them students drawn from 121 theological seminaries of the United States and Canada. Their ministry was still ahead of them. They were not leaders of the church, but they were to be its future leaders.

A photograph of this conference on one of the warm days of the session would show a large auditorium full of coatless youth such as you see on any college campus in the summertime. A newspaper reporter remarked, "This does not look like a gathering of clergymen," as indeed it did not. But though there were no outward marks of their profession, their faces bore the marks of wholesome earnestness and of dedication to the high vocation upon which they were soon to enter.

They brought their teachers with them—73 professors drawn from many seminaries. These teachers spoke at plenary sessions and led some 30 sectional discussion groups every day. For seven days these seminarians prayed and sang and debated and asked questions and studied the Bible. When they dispersed, they went back to their seminaries with an unforgettable experience in their hearts, with a profounder understanding of what their future ministry must mean and with a purpose to change things!

What things needed to be changed? At the very outset they were confronted with a world that needed to be changed—a world that was lost because it had lost its faith, because it had drifted away from God and was sunk in secularism. So overwhelming was the picture of the modern world presented in the first two days that many feared the conference would end in despair. Light began to dawn, however, when, on the next two days, the theme for consideration was the gospel of Christ. What is the gospel that will save such a world as ours? Must we have a new gospel? No, was the unanimous answer, but our ways of presenting it must be changed!

Neither the "conservative" nor the "liberal" way of presenting the gospel can reach the mentality of secularism. The ancient orthodoxy is true, but it is opaque to this mentality. Modern liberalism, on its part, has gone too far in "adjusting" Christianity to modern culture. The pretensions of this culture are false, and Christian faith must not stand in awe of it. Christianity stands upon its own feet in any culture, in every age, but it must be re-presented, re-introduced, to every new generation. So spoke this junior Oxford.

The minister must learn how to make the Christian faith relevant to this secularized, sophisticated generation. This was the dominant note of the conference. That the gospel is profoundly relevant was the theme of many addresses dealing with the social order, the political and economic orders, and with the poignant lack of any meaning in his life which characterizes the predicament of modern man.

The leaders and teachers were not always agreed in respect to the specific changes that the Christian faith and its ethic should seek to bring about in the social order. But the relevancy of the gospel to the individual soul, bewildered and frustrated, and haunted with the sense of the meaninglessness of existence, was never stated with more penetrating insight and persuasiveness than at this Oxford. With respect to the social relevancy of the gospel, it was evident that both leaders and students were pretty well committed to a radical leftward reform of the economic order. Perhaps the only point at which a criticism of the program could legitimately be made was with respect to its failure to counterbalance this emphasis with an equally penetrating interpretation of the Christian possibilities inherent in a socially controlled system of free enterprise. This would at least have aroused discussion at a point where critical examination is greatly needed. The explanation may be that the seminaries themselves could not provide such an interpreter!

As in the senior Oxford, so here, the nature and present state of the church was an insistent subject for consideration. And here, too, a vigorous demand was voiced for a profound change in the ecclesiastical order. The conference was convened under the banner of the ecumenical movement. These candidates for the Christian ministry displayed at every turn their conviction that our sectarian churches are not competent to meet the challenge with which the modern world confronts the Christian faith. Again and again their vigorous response to leaders who proclaimed the necessity of a united church was unmistak

able. And the pronouncements of their leaders were unequivocal on this question. In the sectional groups, whatever the assigned theme might be, the discussion came around with fateful frequency to the irrelevancy of our denominational churches and the imperative need of a united Protestant witness and action.

The goal of an ecumenical church cast its light upon every question faced by the conference. In particular, it clearly made necessary a changed emphasis in the education of the minister. The conference seemed to believe that we are near enough to some far-flung break in the walls of sectarianism to warrant the seminaries in beginning now the training of an ecumenical instead of a denominational type of minister. And how these seminarians responded to the suggestion of such a possibility!

The outlook for the young man who commits himself to a life of Christian service in the church is none too inviting under our sectarian system. To be cribbed and confined in the limitation of a small competitive sectarian parish in an overchurched community—a fate which awaits the vast majority of ministers—is felt by a Christian youth as hardly worthy of himself and the years of training he must undergo. Those who complain of the mediocrity of the ministry should marvel that the churches are able to command so many young men of high caliber as they do. But in a united Protestantism, the ministry would be lifted to a new plane of competence and excellence. It will not be strange, then, if these young men carry back to their seminaries some ideas of their own as to the kind of theological education they ought to receive.

This junior Oxford will surely leave its mark upon American Protestantism. The five volumes prepared in anticipation of the event and studied in the seminaries as preparation for it will now be reread in a new light by those who were present. These same volumes and the Oxford program that was based upon them could wisely be taken by the World Council of Churches as the pattern of the program of its own great conference to be held at Amsterdam next year. C.C.M.

Do Horses Like Sandwiches?

Editor The Christian Century:

SIR: If you have ever asked whether horses like sandwiches, and left the question among mysteries unsolved, I can set your mind at rest. *They do.*

There is a mayor of a certain borough who in his civic capacity owns a horse, which grazes by a riverbank. Not long ago a citizen of that place was fishing on the riverbank. Seeing a horse approaching rapidly he ran to his luncheon basket, but arrived too late; the horse struck him on the head, which had to be stitched. And therefore at the end of an action against the mayor and corporation the urchin received not far from $200 from his worship. Without question the horse had for his objective the sandwiches. It was made clear by irreproachable witnesses that this horse, though a beast of refined manners and high moral character, had one weakness: he could not resist sandwiches.

It is not recorded, but I have no doubt of it, that the lawyer who represented the mayor eloquently declared, "Neither can any of us." He may have quoted the lines,

> Breathes there a man with soul so dead
> Who never to himself has said,
> "I must have sandwiches, or die"?

But the magistrates could not forget the sworn evidence: how that horse had chased a couple up the riverbank and returned to eat their sandwiches or on one morning had dragged a fisherman with his basket into the stream.

So by this one striking example preserved for all time it is at least made tolerably certain that the horse does like sandwiches, likes them greatly. What the sandwich is to his brother, man, that it is also to him. This story seems to make another bond between us: *so do we all.*

I can recall another river and another bank and another basket filled with sandwiches. And we, the party, climbed a hill to watch the river winding to the sea, and then returned for our lunch. But the sandwiches were gone, and even the gentlest of us said it was fresh evidence that things were not what they used to be. But this fact you must take into account: it was not a horse that ruined our picnic because of his insatiable appetite for sandwiches; it was Man, Homo sapiens, the heir of all the ages. But who can trust himself in the presence of sandwiches? We can only use the profound formula of the psychiatrist—*so are we all.*

You will be sorry for the mayor and corporation. But perhaps their loss may bid them to face reality. Either refrain from keeping horses with a pronounced taste of this kind, or supply them with a liberal store. Other mayors and other corporations may learn by this experience, and it will be cheap for $200. Anglers, of all men the most harmless, cannot be suffered to have their heads split. The surgeon must not be kept busy stitching heads. The magistrates who showed that power of instant and courageous action must not be put to so great a strain again.

But the villain alone suffers nothing. Tomorrow, if he scents sandwiches from afar, his conscience will not trouble him. *He will do it again.*

And where is the charm of the sandwich? Two or more slices of bread, a few thin strips of cold meat—how dull and uninviting! But put them together cunningly with perhaps a cucumber called in aid and who, horse or man, can easily pass them by? But that is another profound problem, to be kept for quieter days.

Ever yours observant,

Quintus Quiz.

Lest We Feel Lost

WILL GOD, perhaps, grant us again
Some well belovèd thing
We knew on earth—a star, a dawn,
Or wheeling swallow's wing?
Perhaps a fawn will steal once more
Through fern before our eyes
Lest we, new come, feel lost or strange
In Paradise.

Leslie Savage Clark.

The Supreme Court—Is Stassen Right?

By E. Hilton Jackson

UNDER DATE of May 22, the Associated Press reported that Harold E. Stassen, avowed candidate for the presidency, had taken to task the Southern Baptist Convention for discussing critically the recent decision of the Supreme Court in the Everson case. In this decision the court had validated the use of tax funds by the state of New Jersey in reimbursing parents for bus transportation paid by them in conveying their children to religious schools, notwithstanding the fact that New Jersey provided for the use of all its children free public schools and free transportation thereto. In an address to the convention, Mr. Stassen is reported to have leveled this criticism at that body: "I do not consider it to be in keeping with the dignity or the standing or the teachings of my great religious denomination to attack a decision of the Supreme Court after it is made."

Is the Court Sacrosanct?

It is surprising to the point of amazement that a man of Mr. Stassen's cosmopolitan background in public life and service should have fallen into such an egregious error. It is not believed that he could possibly have realized the full implications of what he was saying. To say that a final decision of the Supreme Court, or of any court, is sacrosanct to the extent that individuals or organizations may not discuss it critically, or favorably, is contrary to the common practice in the development of our system of government and to our precedents and practice in the perfection of our judicial procedure. In fact, it is at this very point when a decision of the Supreme Court becomes final that it is within the undoubted province of individuals and organizations to discuss it fully. Only through such discussion can its constructions and interpretations be revised and corrected, if erroneous, and only so can legislation on which it is based be altered or amended. Only by such discussion can the decision, if correct, be confirmed in public confidence.

In our system it is axiomatic that the law is the last decision of the last court, and that a mandate of the Supreme Court is the supreme law of the land and should be obeyed implicitly by individuals and organizations until it is revised or reversed. But that is a far cry from saying, as does Mr. Stassen, that it is not in keeping with the dignity and teachings of the Southern Baptist or any other denomination to discuss critically a final decision of the Supreme Court. His position is utterly untenable in the light of our history and judicial precedents.

Historical Precedents

Mr. Stassen is also mistaken in stating that the dignity and teachings of the Baptist denomination are violated by discussing critically a final decision of the Supreme Court. The Baptists have been in the forefront of the struggle for religious liberty and separation of church and state since the early part of the seventeenth century. They made the first declaration in the English language in support of complete religious liberty in 1611. They addressed to King James I an appeal for freedom of worship in 1614. They established the first community based on freedom of religion in Rhode Island in 1638. They secured a charter in 1633 from Charles II that guaranteed "full liberty in religious concernments." They demanded complete separation of church and state in Virginia in 1774. In fact, the historian George Bancroft said: "Freedom of conscience, unlimited freedom of mind was, from the first, a trophy of the Baptists."

Baptists were in the thick of the struggle, in support of Madison and Jefferson, to secure the adoption of the First Amendment providing a wall of separation between church and state. In the light of this long and valiant struggle, it was natural that Baptists should have been deeply interested when the Everson case in New Jersey for the first time presented to the Supreme Court for construction the provision of the First Amendment that "Congress shall make no law respecting an establishment of religion." When the 5 to 4 decision was rendered, the majority opinion was discussed critically by the Baptist denomination and other organizations and by many of the great newspapers of the country, but by none more vigorously than by the dissenting judges of the court itself. Can it be said in justice that the Baptist denomination, in pursuing this course—a right generally recognized by the courts and by public opinion—violated its dignity or teachings, as charged by Mr. Stassen? If the dissenting opinions, the press, the law reviews, the lawyers and private individuals may discuss critically a final opinion of the Supreme Court, it follows that the Baptist or any other denomination may do so with the utmost propriety.

Minorities May Become Majorities

In fact, such restrained, constructive criticism may be, and often is, a distinct form of public service. A final decision of the court on the meaning of a phrase in the Constitution often represents the difference between what five learned and patriotic men think it means and what four other equally learned and equally patriotic men think it means. If the interpretation of the five is sealed and sepulchered, immune from criticism and change, then our legal system is lacking in the requisite techniques for self-correction. Fortunately, ours is a living, dynamic law, evolved not revealed, and public opinion has a vital, legitimate place in this evolutionary process. The exercise of this undoubted right of critical discussion does not impinge in the slightest degree upon the dignity, or standing, or teachings of the Baptist denomination, as charged by Mr. Stassen. On the contrary, it but confirms the virility, the consistency and the sincerity of the denomination in its agelong struggle to keep high and impregnable the wall of separation between church and state.

The history of our highest tribunal is replete with cases in which the minority opinion of yesterday has become the majority opinion of today. Many recognized legal

principles, now well established in the decisions of the court, were once merely the expressions of the minority view. It is one of the crowning glories of the court that it has not hesitated, on further experience and analysis, to revise or reverse its decisions when fully convinced of its previous error. For example, Chief Justice Stone, lone dissenter in the case of Minersville School District *vs.* Gobitis (1940) 310 U. S. 586, saw his dissenting opinion in defense of the refusal of Jehovah's Witnesses to salute the flag become the law of the land in less than three years.

Reversals of Opinion

In another case, Jones *vs.* Opelika 316 U. S. 584 (1942), the majority opinion was law for less than eleven months. Examples of a revision or reversal of its opinions could be multiplied. All such actions are indicative of the fact that the court's decisions are not to be encased in vacuums as something sacrosanct and untouchable. Mr. Justice Hughes, in his *Columbia University Lectures,* published 1928, said: "A dissent in a court of last resort is an appeal to the brooding spirit of the law, to the intelligence of a future day, when a later decision may possibly correct the error into which the dissenting judge believes the court to have been betrayed."

What has been the attitude of the judiciary and public officials generally to criticism of final decisions of the courts? The courts generally have held that criticism after final disposition is clearly privileged, and may not be inhibited. Mr. Justice Holmes, in Patterson *vs.* Colorado 205 U. S. 454-463 (1907), said: "When a case is finished, courts are subject to the same criticism as other people."

Judges Men of Fortitude

Even when a case is still pending the Supreme Court has held (Bridges *vs.* California [1941] 314 U. S. 252, Craig *vs.* Harney, decided May 19, 1947) that the court will not punish for contempt the publication of criticism of a court unless there is a clear and present danger that such criticism will seriously impair the administration of justice. The court said: "But the law of contempt is not made for the protection of judges who may be sensitive to the winds of public opinion. Judges are supposed to be men of fortitude able to thrive in a hardy climate." In the Craig case, Mr. Justice Frankfurter, in his dissent, said: "Comment on what a judge has done—criticism of judicial process in a particular case after it has exhausted itself—no matter how ill-informed or irresponsible or misrepresentative, is part of the precious right of the free play of public opinion. Whatever violence there may be to truth in such utterances must be left to the correction of truth."

Abraham Lincoln said in 1858: "We think the Dred Scott decision is erroneous. We know the court that made it has often overruled its own decisions and we shall do what we can to have it overrule this." He further stated that he declined to abide by the decision when rendered. In 1861, in his inaugural address, President Lincoln said: "At the same time the candid citizen must confess that if the policy of the government upon vital questions affecting the whole people is to be irrevocably fixed by decisions of the Supreme Court the instant they are made in ordinary litigation between parties in personal actions, the people will have ceased to be their own rulers, having to that extent practically resigned their government into the hands of that eminent tribunal. Nor is there in this view any assault upon this court or the judges."

Since the opinion in the New Jersey case was rendered by Mr. Justice Black, and has been subject to well nigh universal criticism, it is not without interest to recall an expression by Mr. Justice Black who wrote the opinion for the Supreme Court in the famous Bridges case decided December 8, 1941, as follows: "The assumption that respect for the judiciary can be won by shielding judges from published criticism wrongly appraises the character of American public opinion. For it is a prized American privilege to speak one's mind, although not always with perfect good taste, on all public institutions. And an enforced silence, however limited solely in the name of preserving the dignity of the bench, would probably engender resentment, suspicion and contempt, much more than it would enhance respect."

Right of Criticism Conceded

No comment on the question raised by the criticism of Mr. Stassen can be finally disposed of without reference to the mandate of the First Amendment to the effect "that Congress shall make no law . . . abridging the freedom of speech or of the press." It is significant that the mandate of the First Amendment with respect to the freedom of religion and of the press constitutes the only "thou shalt not" in the Constitution. While our government under the Constitution is divided into three coordinate branches, *to wit,* the legislative, executive and judicial, there appears to be only one branch whose act is not subject to review. Any act of an executive, whether state or national, may be held null and void by our Supreme Court, if it is in conflict with the Constitution. Likewise, any act of a state legislature, or of Congress, may be declared in a given case as violative of the Constitution of the United States, and hence a nullity. A final decision of our Supreme Court is not subject to review by any agency of the government. The only method for overturning such a decision is through an appeal to the bar of public opinion.

The Mold of Beauty

THE MOLD of beauty is the thought of God,
Unchanging, infinite and never lost;
The rhododendron searching dew and sod,
The rugged oak from sunlight and the frost,
Secure a substance which dare not betray
The ancient pattern. Ripening muscadines
Store in magenta vats the old bouquet
From orchards that no curious eye defines;
While matchless ivory brow, the sculptured breast—
More wonderful than marble, bronze or wood
Of Angelo—are wrought at love's behest
Within the dark, from surging, singing blood.
The mold of beauty is too exquisite
For finite minds to plumb or question it.

JOHN RICHARD MORELAND.

Religious Freedom in Japan

By Ralph J. D. Braibanti

LITTLE of what has transpired in the occupation of Japan has yet come to the attention of the American public. Much of what has developed will characterize the occupation as one of the most significant experiments in modern history. While it is becoming apparent that we have not been successful in fundamentally modifying the behavior patterns or conditioning the attitudes that have been molded by centuries of Confucian, Buddhist and Shinto philosophy, it is undeniably true that we have met with some success in changing the political, economic and social conditions of Japanese life. At least the way has been cleared of obstacles.

The new constitution, suffrage for women, reform in education, division of rural land holdings, revision of the police system and the breakup of State Shinto are among the conditions which the occupation forces have changed. What effect these changes in the structure of Japanese civilization will have on the grass roots of Japanese thought remains indeterminate at this time. Not the least among the accomplishments of the military government in Japan is the breakup of State Shinto. The problem of separating religion from state in Japan is made difficult chiefly by two factors.

I

The first is the novelty of the concept to the Japanese people. There is nothing in the history of Japan to indicate anything but a curious Oriental intermingling of religion and government even though that relationship has not always been as pronounced as State Shinto of the past seventy-five years. Furthermore, Japanese history discloses no magnificent tradition of the persistence of religion in spite of persecution.

The second factor is continuance of the habit so characteristic of Japanese people, that of obeying and following directions without understanding the meaning or the spirit of those directions. It is this trait which makes the Japanese seem to many Occidentals a baffling people. Former Police Commissioner Valentine of New York exclaimed in despair after a few weeks of trying to reform the police that he could not understand the people. This ingrained obedience of the Japanese is deceptive, and hence makes it difficult to evaluate the progress of reform in Japan. No one who has worked closely with the Japanese during the occupation can say they are not obedient, compliant and tractable. But the obedience in no sense presupposes understanding.

Despite these two difficulties, some definite gains have been made in separating religion from state in Japan and in providing the underpinnings for a meaningful religious freedom.

The initial post-surrender policy of the United States for Japan, as transmitted to Japan by department of state radio on September 22, 1945, stated: "Freedom of religious worship shall be proclaimed promptly upon occupation. At the same time it should be made plain to the Japanese that ultranationalistic and militaristic organizations and movements will not be permitted to hide behind the cloak of religion." Although a later directive made it clear that no religion would be permitted to affiliate with the government, the September 22 radio, at least by inference, referred to Shinto. It was apparent from the outset that the problem of separating religion from state in Japan was specifically a problem of separating State Shinto from its identification with the Japanese government and was not a problem involving either Buddhism or Christianity, the other two major religions of Japan.

The justice of this indictment against Shinto was obvious, for it was only State Shinto which all the people were compelled to support financially regardless of their own belief or church affiliations. Further, it was only Shinto theory which had been perverted into militaristic and ultranationalistic propaganda designed to delude the Japanese people and lead them into wars of aggression. This is not to say that Buddhist and Christian priests did not use their religious affiliation to justify Japan's war of aggression, or even to support it. There seems to be much evidence that they did. They were Japanese and Shintoists first and Buddhists or Christians second. Since no well defined official relationship involving compulsory financial support or compulsory attendance at services existed between the sects of Buddhism or Christianity and the Japanese government, those religions were not specifically mentioned in the edict.

II

In an analysis of the over-all policy animating our program for separation of religion and state, the example which our occupation forces perhaps unwittingly set in their own attitude toward Christianity must be examined. It is generally considered that the only means used by the military government of Japan for carrying out policy is the written directive to the Japanese government. It is true that this is the principal administrative technique used in enforcing our aims in Japan. It is not too much to say, however, that many concomitant changes in the behavior patterns of the Japanese people derive from the example set by the American military government in Japan. That other forces there are under very careful and intelligent scrutiny by the Japanese people is perhaps the greatest challenge our democratic system ever faced.

The American army in Japan would not have done anything new in history if it had allied itself with the Christian church and had lent its aid in "missionizing" Japan. The fact that it did not make this alliance is one of the significant features of the occupation. Many of the Japanese people expected that Christianity would be made a compulsory religion in Japan after the surrender. Their greatest single source of knowledge about America was through the missionary, hence they identified Americanism with

militant Christianity. They assumed that the Japanese Christians would be given special favor by the occupation forces. Many thought that American civilian missionaries would arrive and initiate their crusade, supported by the strong arm of the occupation forces. Thus far, they have not seen any of these expectations materialize. Unless there is a change in our present policy, they will continue to be disappointed.

The wisdom of this phase of the occupation of Japan is increasingly evident to careful observers. Not only is it a reflection of a distinctive characteristic of American civilization, but it is also the result of careful policy clearly defined by General MacArthur. The occupation forces in Japan have set an example of a workable separation of religion from state by showing no favoritism toward Japanese or American Christianity in Japan. This development was unexpected to the Japanese and many Americans alike. Our policy is unique in the history of occupations of conquered non-Christian territories and is almost unique in the history of colonization. The cross usually followed the flag. The monks usually followed the conquistadores.

III

The fact of the matter is that Christianity is in no more favored position because of the occupation than is any other religion. Many Christian institutions were destroyed by the bombings of Japan. It would have been possible for the American forces to grant priority on construction materials or even to include the reconstruction of churches within the scope of Eighth Army Operational Directive 33, which governs construction and procurement in Japan. It would be possible to grant privileges to the Christian clergy to ride on Allied military trains or to allocate to them increased food rations. All these moves would serve to identify the occupation forces with Christianity and would temporarily increase the prestige of Christianity among non-Christians.

Exactly the opposite policy, however, has been followed. If reconstruction of a Christian church or school is desired, the application for approval and the priority on materials must be obtained from the Japanese government. There is no provision for the military government to assist such applications in any way. Japanese Christians expected preferential treatment by the military government and are still somewhat amazed that none was given. I found during the nearly a year and a half I was in Yamanashi prefecture that the Japanese Christians were the greatest favor seekers. This is not so much an indictment of them as it is an indication that they anticipated the same pattern of conduct from us that had been followed in other occupations in history.

In Kofu, Yamanashi, where destruction by fire bombs was heavy, school buildings were at a premium. Buildings of the old Japanese army Sixty-third regiment had been released for use by the schools. The Japanese Girls' High School and the Christian Girls' High School both wanted the same building. The Christian school felt that it should get the building because it was Christian. The local Christian church, now a part of the United Church of Japan, was being rebuilt. The minister was not able to procure either cement or glass through normal Japanese procedures. Schools, hospitals and other agencies because of the acute shortage of those materials in Japan were also unable to procure them.

But the minister felt that a Christian church should get the materials. He also wanted American gasoline and the use of American trucks. The local Catholic orphanage maintained by the Italian nuns of the Silesian order wanted black cloth for habits, wooden *geta* (clogs) for the children, American food, transportation and other privileges. The alumnae of the Christian Girls' High School sponsored a benefit showing of an American film and requested that the performance be exempt from the usual Japanese tax so that the revenue would be greater. Later a school for the training of Buddhist priests of the Nichiren sect made a similar request. The Christian alumnae felt that they should receive more favorable consideration because of their Christian belief.

It is significant that no American military government official had the authority to grant any of these requests or any other favors to any particular group of Japanese people. The military government does not interfere with such minor problems of civil administration nor does it operate the government of Japan. It does not exercise surveillance over the prefecture governments to insure compliance with the directives issued by MacArthur's headquarters to the central government at Tokyo.

Undoubtedly there were instances of American officials' granting special consideration to Christian groups because they were Christian. The American bias is definitely a Christian bias. But such action would be the personal responsibility of the official concerned and would lack the authority of established policy. While Christianity gained some slight prestige among those Japanese who measure prestige in terms of power and privilege, nevertheless it must be admitted that the Japanese Christians were disappointed that the faith was not officially supported by the occupation, and Christianity as a whole lost caste with the non-Christian Japanese.

IV

Not only does the military government show no favoritism to the Japanese Christian, but it shows no special consideration to the American missionary in Japan. It is true that General MacArthur as supreme commander invited representatives of various Christian groups to visit Japan and study the possibilities of renewing missionary effort there. Those missionaries finally approved were carefully screened and usually those capable of remaining independent from the army were admitted. This meant that the screened missionary had to speak the Japanese language, for he could not use U.S. interpreters, and had to be accustomed to the rigors of living in Japanese buildings and eating Japanese food. In Eighth Army Operational Directive Number 91, dated November 27, 1946 and entitled "Missionaries," the policy toward missionaries was clearly stated. The first sentence of paragraph 1, a, said: "Missionaries will receive no more favorable treatment than accorded other personnel of similar nationality not attached to the occupation forces."

Actually this left missionaries in a class by themselves,

for almost every non-military American in Japan is an employee of the army and is attached to the occupation forces. Since the American missionary is unattached, it has meant that he has had to get along in Japan just as though the American army were not there. He may not purchase food at any army commissary, eat at any army mess, or live in any army billet. He may not be treated at any army hospital by an army doctor, be furnished transportation by the army, nor may he send his children to the schools set up in Japan for the children of army officers, soldiers and civilians. If the missionary were to become involved in some civil offense with a Japanese, he would be subject to trial in a Japanese court.

If the offender considers himself aggrieved or prejudiced by the sentence, he may request the Allied forces to review the case after the sentence has been passed. However, if the missionary as an "unattached" person were to commit a criminal offense, he would be tried in a court of his own nationality as provided for in a SCAP directive dated February 19, 1946. This state of "unattachment" of the missionary makes it very difficult for him to live in Japan today. Since he has to buy food on the Japanese market, even at the present rate of exchange of fifty yen to a dollar, he needs an income of several hundred dollars a week to live.

Operational Directive Number 91 was unreasonably extreme in its effort to show no partiality to Christian missionaries. The directive was, in a sense, discriminatory against missionaries in that it deprived them of certain privileges which were, indirectly, extended even to Japanese nationals. Japanese nationals were receiving food in the form of wheat flour and other commodities from the American government since May 1946. The costs were charged against reparations, it is true, but the food was American. Yet the American missionary was not allowed to buy food at the army commissary or eat at an army mess.

V

This directive was rescinded by Eighth Army Operational Directive Number 17 dated February 19, 1947, and entitled "Extension of Aid to Missionaries." Even the title of the new directive was somewhat more friendly. Paragraph 3 of the new directive stated: "It is the policy of this theater to increase greatly the Christian influence and every effort will be made to absorb missionaries as rapidly as the churches can send them to this area." Directive Number 17 put an end to discrimination against missionaries but did not extend to them any privileges not extended to any similar group. The use of army supplies and facilities on a reimbursement basis in cases of emergency and to prevent undue hardship was extended to the missionaries. But the directive effected no real alliance between the army and the Christian church.

Undoubtedly an alliance between Christianity and the occupation forces in Japan would make for conversion of Japanese in great numbers. Such a policy would not be incompatible with the Roman tradition in Christianity. In the final analysis our policy in Japan will serve to strengthen the Christian ideal as that ideal has been interpreted by liberal Protestantism since the days of the "irrepressible" Roger Williams in this country.

BOOKS

Mystic and Cobbler

THE WAY TO CHRIST. *By Jacob Boehme. A new translation by John Joseph Stoudt. Harper & Brothers, $3.00.*

BOEHME, the German shoemaker mystic (1575-1624), repels most modern readers by what seems the extravagance of his claims to amazing private visions and direct heavenly dictation of his writings and by the apocalyptic obscurity of his style. Yet his influence has been permanent and pervasive. The seven tracts which were collected under the above title soon after Boehme's death exhibit none of these questionable qualities. If one who is not a confirmed "Behmenist" may venture to say so, they show Boehme at his best. There is in them, to be sure, enough that will seem to many readers, as they do to me, extreme and fanatical, for Boehme regards every item of his colorful speculations as a veritable revelation. But there is also so much pure devotion and lofty wisdom about God and man that the Christian world should not and will not let this work die. In pursuit of these riches, the reader must proceed at his own risk.

At the outset, Boehme seems to scorn both the love of God and the worth of man. The righteous anger of God and the utter impotence and worthlessness of man in his present state are the primary facts. "Jacob Boehme's way to Christ," says Stoudt, "is simply the way from the dark wrath of the Abyss that perennially engulfs us into the sweet Love and Light of Jesus Christ. And there is no other way to Him." But Boehme's sustaining faith is that there *is* a way—that man is not left helpless in a world in which God lives, even in "the devilish arrogance of the human spirit."

The first tract, "Of True Repentance," is said to be only for those "who have a determination to begin repentance." One might expect God to be pleased with that. But no. Such a one must first consider that his mind "is fully and wholly disinclined from God" (but is it, if he wants to repent?) and should reflect upon "God's stern wrath." Yet the love of God is at last taken into account, and fully, especially as manifested in the "Virgin Sophia" (a feminine hypostasis of the spirit of truth and the saving power of Christ) who carries on extensive dialogues with the soul in erotic imagery. There is wise and earnest spiritual counsel, followed by heart-searching prayers. The vicarious atonement is presented not in legal terms but as reconciliation. The intensity of the soul's desire is stated in terms that one would hesitate to read aloud in company—not that they are immodest, but that one does not express such feelings except in secret. A methodology of devotion is presented in numbered steps (compare Loyola's "Spiritual Exercises"), first a "way to repentance," then a way by which the seeker may "reach divine contemplation and speak with God within himself."

The second tract, "Of True Resignation," calls primarily for the resignation of selfhood. (This is Boehme's rendering

of what Aldous Huxley calls "the perennial philosophy," the stream of which he traces back to Buddhist springs.) Reason must be renounced. When men "acquire the light of external reason as their own, nothing results but pride ... and then selfhood and ego-centered reason will arise in pride, breaking away from true and abject humility towards God." The "garnished house" into which the seven unclean spirits enter "is the rational life of selfhood." The Christian way is to "possess nothing but God's grace." This in itself was good Lutheran doctrine when it was written, and it became good Calvinistic doctrine soon after. Boehme, however, took the renunciation of selfhood more seriously. Yet this tract contains an even more poignant appeal for true repentance than the one under that name.

Tract three, "Of Regeneration," was designed as a short and simple summary of what Boehme modestly calls his "other very deep writings" on this topic. It includes a highly fanciful account of the "fall," as the ground of man's need of radical regeneration. In tract four, "Of the Supersensual Life," one finds a brief guide to the way of the spirit. It is to go against the world. "Walk where the going is hardest; accept what the world rejects; shun whatever the world does. In all things go against the world and you will come to Love by the nearest way." Tract five is a "Dialogue between an Enlightened and Unenlightened Soul." The sixth, "Of Divine Contemplation," unfinished, includes samples of some of the more bizarre aspects of the author's cosmology and metaphysics. Tract seven, "Of Divine Prayer," written in the last year of Boehme's life and left unfinished, gives profound counsel on the nature and method of prayer and was designed to conclude with prayers suited to a man's various activities through each day of a week, but the author got only as far as Tuesday. Incomplete as it is, this tract is one of the towering monuments in the literature of devotion.

W. E. GARRISON.

Books in Brief

WHAT MUST THE CHURCH DO? *By Robert S. Bilheimer. Harper, $1.00.* The original plan was that this fifth and final volume of the Interseminary Series should be written by Professor Van Dusen; then that Mr. Bilheimer, secretary of the Interseminary movement and projecter of the series, should write a rough draft which Dr. Van Dusen would revise. But Dr. Van Dusen found no revision was needed, so the draft became the book. He would be a bold man who would try to better it without expanding its 120 pages of text. Within this limit Mr. Bilheimer discusses: "the essence of the challenge," which is the cultural, social and spiritual status quo; "the function of the church," which is to preach the gospel to every creature and to perform the "derivative function" of transforming a secularized society into a Christian social order; "the ecumenical reformation," which is the church's advance from sectarian impotence toward united strength; and "the task ahead," which includes evangelism, social effectiveness, progress toward unity, and the assumption of their share of responsibility for all three by local congregations.

PREFACES TO SHAKESPEARE. *Vol. I, Hamlet, King Lear, Merchant of Venice, Antony and Cleopatra, and Cymbeline. By Harley Granville-Barker. Princeton University Press, $5.00.* The "prefaces" are extended interpretations and commentaries which embody years of study by a distinguished English actor, producer and Shakespearean scholar. His standpoint is primarily that of the expert in stagecraft who regards Shakespeare as ever mindful of practicability in performance. But even so, the prefaces, like the plays themselves, are richly rewarding to the reader whose concern is with artistry in words and ideas rather than with the special skills that make good theater. This will rate as among the most notable and permanently valuable contributions to modern Shakespeare criticism.

WHAT IS A MAN, A DESIGN FOR LIVING THAT MAKES SENSE. *By Robert Russell Wicks. Scribners, $2.75.* Clear thinking and forthright speaking in answer to a hundred more specific questions of truth and duty which confront people today, adding up to a satisfying answer to the main question stated in the title. The dean of the university chapel at Princeton has acquired the habit of responding to serious questions with serious and honest answers, not with evasions.

IG FARBEN. *By Richard Sasuly. Boni & Gaer, $3.00.* A carefully documented account of "the world's most powerful cartel," the huge German concern which is said to have controlled 380 other firms in Germany and 500 in other countries, and to have manufactured and distributed forty-three important products besides the dyes which gave it its name. The author, who was with the Allied control council in Germany, tells of the military and political ramifications of this gigantic structure, its part in the nazi network, and the process of denazification.

AMERICAN POLICY AND THE CHINESE REVOLUTION, 1925-1935. *By Dorothy Borg. Macmillan (for the American Institute of Pacific Relations), $5.00.* An expert and exhaustive monograph on American diplomacy in the Far East during three crucial years, with a well studied survey of the background in events and opinion during that period. The record of missionary activities and opinion is exceptionally full and informing.

THE FORMAL WEDDING. *By Judson J. McKim. Revell, $1.50.* A discussion of the etiquette of weddings, rather than the ethics of marriage, though the point of view is properly ethical and religious. The reader will be thoroughly emily-posted on the proprieties. Ministers, who are often called upon to direct rehearsals and teach the bride how to walk down the aisle, will find the book helpful; so will prospective brides and (perhaps especially) mothers of prospective brides.

UNDERSTANDING THE CHRISTIAN FAITH. *By Georgia Harkness. Abingdon-Cokesbury Press, $1.75.* Only in the title does the author avoid the word "theology." The book itself evades neither the concepts nor the terms of theology, but its purpose is to discuss them in language that can be understood by the pew, or even by those who seldom sit in pews. One wonders a little at the author's saying that there has not heretofore been any simple and popular presentation of theology, for her own bibliography lists several and others could be cited. However, it is a worthy enterprise, and well carried out. All the important topics are treated—the existence and nature of God, the Trinity, the divinity of Christ, original sin ("a biological tendency to self-centeredness"), faith, conversion, atonement, regeneration, redemption (all these seen as moral and spiritual events, not magical or cataclysmic), and eternal life. It is well to face these terms, since they are so deeply embedded in the Christian tradition. Many Christians and most non-Christians walk gingerly around them, like a horse shying at a place on the road where it was frightened yesterday. The modern mind need not be alarmed at what these terms really mean, as Dr. Harkness expounds them. The treatment is necessarily brief—sometimes too brief. An explanation of fundamentalism, natural-

ism, liberalism and neo-orthodoxy, all in four pages, is like a postage-stamp map of a hemisphere. But it is a well drawn map. A small detail needs correction: *"Ite, missa est"* is not a phrase used at the beginning of the mass to dismiss the catechumens, but is used at the end, meaning "Go, the mass is finished." The book is "popular" only in the sense of being intelligible to plain people who are willing to think seriously. It is happily free from the strained sprightliness which marks and mars some recent attempts to popularize religion and even theology.

THE HIDDEN DAMAGE. *By James Stern. Harcourt, $4.00.* The damage in question is what the war did to the minds and hearts of people in Europe. Stern, a fiction writer who had spent much time on the continent, flew over in 1945 on some vague mission for the army. Using the technique of the short story, he aims to present a selection of the human particulars which add up to national disaster. The result is a montage—vivid and undoubtedly authentic, but scrappy. The reader could do with a less detailed account (25 pages) of the author's trans-Atlantic flight and the transcripts of scores of rather pointless conversations on that occasion and elsewhere. The "human story of the spiritual damage suffered by the plain people" is in the book, diluted by much that is irrelevant and immaterial, but specific and therefore poignant.

DAILY PRAYER COMPANION. *Compiled and edited by G. A. Cleveland Shrigley. Foster & Stewart, 210 Ellicott St., Buffalo, N. Y., $2.50.* A one-page prayer for every day in the year. The contributors are contemporary religious leaders of many denominations. They include many whose names have often appeared in these pages, either as authors or as reviewers. Shrigley's work in the literature of devotion, as both writer and editor, ranks high among the best of recent years. The present volume will be found helpful in cultivating the spirit of prayer, learning the language of prayer, and developing the habit of meditation.

HORACE GREELEY AND THE REPUBLICAN PARTY, 1853-1861. *By Jeter A. Isely. Princeton University Press, $4.50.* If one decade of Greeley's life and of his *New York Tribune's* history can be dissected out for special study, the one immediately before the Civil War was the right one to choose. Mr. Isely partly, but not completely, compensates for the disadvantages inherent in that time limit by a preparatory chapter. Without the full story of his earlier life, Greeley's mind and character are not easily understood and his curious blend of idealism and ambition seems even more paradoxical than it actually was. Here is the immediate background of the Civil War. Greeley's influence was exercised through his daily *Tribune* and still more through the weekly edition which, with four times the circulation of the daily, was the nation's outstanding journal of opinion and weekly news magazine. The daily's circulation in that decade was never more than that of the *Cedar Rapids Gazette* in 1946, but the daily and the weekly were both papers of high potency. Besides, Greeley was a star on the lecture platform. His hope was to restrict and gradually extinguish slavery by a series of compromises, to prevent war, and to preserve the union. He thought the south's threat of secession was a bluff, and that the southern economic lower and middle class (non-slave owning) was more firmly attached to the union than to slavery. It proved to be, in fact, more attached to states rights than to either. He tried to steer the new Republican party away from sectionalism and into a path leading to economic nationalism on a free-labor basis by proving that slavery was not an asset but an incubus to southern economy. In the event, Greeley was a reluctant supporter of Lincoln and no great help to the party. Mr. Isely has studied all Greeley's writings with care and presents a well documented record which, while showing how wrong he was as a prophet, leaves it possible to believe that his ideas were more right than those of the politicians who made his predictions wrong. W. E. G.

CORRESPONDENCE

Making It Clear

EDITOR THE CHRISTIAN CENTURY:

SIR: After reading D. P. McGeachy's report of the General Assembly of the Southern Presbyterian Church, I found it hard to believe that the writer understood why the assembly took such a decided stand against the Federal Council. There is no need to hide the fact that many members of the Southern Presbyterian Church no longer believe that the Federal Council speaks for them. Claiming to represent millions of church members, the council has used its prestige to issue and support declarations which are not only opposed to the best interests of Southern Presbyterians but also dangerous to the social order within which the south lives.

One matter alone—the council's opposition to racial segregation and its desire for a non-segregated society—would be enough to arouse the suspicion of any Presbyterian delegate who might be asked to cast his vote for or against continuing membership. Unfortunately for the cause of union our Northern Presbyterian brethren have also climbed aboard the non-segregation bandwagon, declaring at a recent meeting that racial segregation is un-Christian.

Apparently Mr. McGeachy thinks that those who represented the conservative view at the General Assembly were unreasonable in their attitude. If so, then it is unreasonable to refuse support to a purely sectional body such as the Federal Council, which not only fails to understand the deep south, but also advocates a racial policy which would bring disaster upon the segregated society within which decent southern people want to live.

Taylor, Miss. R. M. ASHBY.

Our Motives Are Pure!

EDITOR THE CHRISTIAN CENTURY:

SIR: Again I must challenge an editorial utterance. "When Russia works out a scheme like this [arms for South American nations] we scorn those countries as puppet states and point to it as evidence of the Soviet drive for world domination. But when we set out to make the armed services of other American nations dependent on the Washington general staff, that is defending peaceful and democratic principles." Very crushing, I suppose, but may it not be just that? It is easy to satirize those who are trying to do something, but surely it is a superficial judgment which says that the same overt act will always mean the same thing. Motive enters in. A heavy blow may be given in anger, and it may be a kindness, knocking a man out of harm's way.

Chestnut St. Baptist Church, Philadelphia, Pa. ARTHUR C. BALDWIN.

Advice

EDITOR THE CHRISTIAN CENTURY:

SIR: Better get on your knees and pray to the Lord to give you light to have kindness toward other Christians, especially the one Christian who makes the sign of the cross. If you are an honest man you will quit your foolish notions about Roman Catholics.

Saginaw, Mich. T. M. CHESTERTON.

Gromyko's Counter-Proposals

EDITOR THE CHRISTIAN CENTURY:

SIR: You seem to have overlooked the fatal and illuminating part of Gromyko's latest proposal for atomic energy control,

namely, that the international control body would not actually be a controlling organization but would be empowered only to *recommend* action to U.N. members. It seems increasingly clear with each passing day that nothing short of sound world government can afford the workable compromise we all desperately seek.

Philadelphia, Pa. ROBERT S. CAMBURN.

[If Russia will not consider the international controls in the U.S.A. proposals, what chance is there that she will accept a "world government" now?—THE EDITORS.]

Blasphemy or Worship?

EDITOR THE CHRISTIAN CENTURY:

SIR: "Blasphemy in Music," in the issue of June 11, leaves me with the idea that the author lives in an ivory tower with a diseased mind. It is doubtful if one in a thousand who sing "My Jesus, as thou wilt" to the von Weber tune realize that the music came from an opera. What if it did?

Claremont, Calif. A. E. BRUCE.

SIR: Poor Mr. Gore! Someone should tell him that the purist can't win. On the whole he is right; church music can be vastly improved. But language grows out of vulgarisms into common usage. Music, like any other language, won't be controlled by purists. Teach a group of young people the best, and what happens? They will be singing limericks to the tune of "Blest be the tie that binds"!

Fairlawn Community Church, O. R. WARFORD.
Akron, Ohio.

SIR: The article by Richard T. Gore was decidedly refreshing, sound both in its characterization of much that passes for sacred music and in its unambiguous standard for music which is acceptable in services of worship. "People will have to learn," he writes, "to think in musical terms . . . to distinguish the sense as well as the sound." How shall they learn? Surely not by never venturing beyond the songs they learned in Sunday school and Christian Endeavor. And probably not by being continually overwhelmed with music that is frankly over their heads. Somewhere in the church's program room must be made at regular intervals to educate the congregation in church music.

Berkeley, Calif. RICHARD MATHER.

SIR: Please give Mr. Gore more opportunities to write about the quality and performance of the music in our churches. That was a wonderful article!

South Church, Congregational, JOSEPH C. BEEBE,
New Britain, Conn. Choir Director.

SIR: Mr. Gore's main accusation is that church music is not of the best. Suppose we apply his yardstick of nothing but the best to other areas of institutionalized religion. Is the preaching, the pastoral care, the religious educational program in the church today of the "best"? Best for what and best for whom? The history of church music does not bear out Mr. Gore's argument. On the contrary, it reveals that God is able to use drinking songs, brothel ditties and dance jigs to his glory.

Dept. of Fine Arts, Scarritt College, ALLAN BURT,
Nashville, Tenn. Chairman.

SIR: Professor Gore is absolutely right when he says that if church musicians limited themselves to the best they could offer a steady stream of masterpieces Sunday after Sunday, without repeating. But the average church musician, if he isn't just a plain ignoramus (as is frequently the case), is too timid to offer the best.

Evan. Lutheran Church, ARTHUR WILLIAM WOLF,
Los Angeles, Calif. Choir Director.

SIR: So Albert Hay Malotte's "The Lord's Prayer" is "a ballad as voluptuous as anything in *Faust*"! Perhaps Professor Gore lets his mind wander too much! That setting of Jesus' words can be a vehicle for sincere vocal prayer of infinite feeling. As for Bach's "cantatas and passions," I have grave doubts as to how many churchgoers would like them for a steady diet. After seven years of struggling with Bach's "outrangeous" tenor parts while singing in the Baldwin Wallace Bach festivals, I wonder how many choirs could render much Bach and keep the people in the pews.

Berea, Ohio. ELDON P. ROE.

SIR: By and large people still worship with their hearts as well as their minds. It is amazing how many a cultured person who remains away from the stated services of the church will tune in on a revival hour on the radio just to listen to the hymns!

First Congregational Church, AARON N. MECKEL.
East Braintree, Mass.

SIR: It is very heartening to see The Christian Century speaking out for the very best in liturgical music. Critics who object to plainsong and polyphony as "popish," are urged to visit the local Roman Church. Nine times out of ten the music of the mass is unspeakably wretched, bordering on the cheap. If plainsong is sung at all, it is moaned in a very unpleasant fashion. Mr. Gore's article thus applies to Catholic as well as to Protestant churches.

Somerville, Mass. CHARLES H. WHITTIER.

SIR: Like Mr. Gore, I despise as blasphemy "The Old Rugged Cross," which is not rugged, "In the Garden," "Brighten the Corner" and ten thousand more like them. But, but, but . . . no more "Be still, my soul" to "Finlandia"; no "Joyful, joyful, we adore thee" to the "Ode to Joy" in the Ninth Symphony; no "Above the hills of time the cross is gleaming" to "Danny Deever"? All great religion and great worship. No more of these? God have mercy on us!

Ohio Wesleyan University, CHESTER WARREN QUIMBY.
Delaware, Ohio.

SIR: Mr. Gore is erudite, but he is uninformed as to who "churchgoers" really are. Being a minister's daughter and then a minister's wife, I have had constant contact with "churchgoers." I have served them as organist, or choir director, or both. We are not dealing with people of the 15th or 16th centuries; we live in a different age and are surrounded by an almost infinite number of stimuli that were, to them, unknown. Music, insofar as it is art, represents life as it is. Recently I examined a new hymnal for youth and found only sixty hymns written in the 20th century. All the others were dated from the 13th to the 18th. We do not ask our young people to wear 15th century clothes, or speak in 15th century language, or have 15th century manners. Then why do we insist on thrusting 15th century music at them? Many of our churches are crying because they have lost the young people. No wonder!

Walla Walla, Wash. LOUVAE A. ANDERSON.

SIR: Regarding Bach, I do not believe that he has any power to transmute the secular into the sacred which many others do not also possess. When I hear my choir tuning up for "Jesu, joy of man's desiring," I usually say, "Here comes the Irish washerwoman's jig again." Gounod and Fanny Crosby have done more for my spiritual life than anything Bach ever wrote.

Adams-Parkhurst Presbyterian Church, HAROLD S. RAMBO.
New York, N. Y.

SIR: Following Mr. Gore's argument to its logical conclusion, it would seem that where the music director has not been trained in the selection of truly sacred music, a church should have no music except as accompaniment to hymns. Probably a great deal of church music today is more of a "fill-in" than an act of worship.

Harrisburg, Pa. ELEANOR M. SWOPE.

SIR: As a small town organist for twenty years or more, the thing that strikes me most forcibly about Mr. Gore's article is that he finds so much "voluptuous" music in "The Lord's Prayer" by Malotte. A thousand singers have no doubt sung it, and many thousands more have heard it, and my faith in human nature gives me the strong conviction that none of them had any idea that the piece was in any way voluptuous. Evil is in the eye of the beholder, or in this case in the ear of the listener.

Aroca, N. Y. HELEN E. FOSDICK.

NEWS *of the* CHRISTIAN WORLD

Lutherans Hit Tax Exemption

In View of the Current Church-State Crises, the Minnesota Conference Will Study Implications

MINNEAPOLIS, June 24.—Delegates to the annual convention of the Evangelical Lutheran Church's southern Minnesota district, meeting in Austin recently, authorized study of a recommendation that laws be sought to end tax exemption for churches. Prompted by recent editorial comment in The Christian Century, the recommendation was offered by a committee from the district's pastoral conference, which declared that "developments throughout the world have made it imperative that the Christian religion, and all religions, make themselves completely free of all obligation of debt, except that of service, to any state or government." The implications of the recent Supreme Court decision on the use of public funds for transportation of parochial schools, the committee pointed out, have brought to focus the entire question of the separation of church and state and have "made it incumbent upon the Protestant church to examine its own position over against the state." The southern Minnesota district of the Evangelical Lutheran Church (formerly the Norwegian Lutheran Church of America) represents 140,000 members and constitutes the state's largest single Protestant unit.

* * *

Stassen Admits Stand May Hurt Chances

Harold E. Stassen, presidential aspirant, admitted publicly at a Republican meeting here last week that his stand opposing two resolutions of the Southern Baptist Convention when he spoke to its assembly in St. Louis recently may have hurt his political chances. The resolutions which he opposed were those criticizing the Supreme Court bus transportation decision and the presidential mission to the Vatican. "As a Baptist," he told the meeting here, "it was my judgment that if I was silent it would seem by inference that I approved them. I did not." He denied that the Supreme Court decision breaks down the barrier separating church and state, and said that criticism of President Truman for maintaining the Vatican mission is "not constructive" in view of turbulent world conditions and the fact that "we do not know all the conditions" in the matter.

* * *

Airs Catholic Interpretation Of Church-State Issue

Gerald G. Walsh, S. J., professor at Fordham University and editor of *Thought*, Roman Catholic quarterly, presented the Catholic view on the meaning of separation of church and state when he addressed the recent national convention of Catholic editors in St. Paul. He told the editors that they must "keep repeating the simple truth that the expression [separation of church and state] nowhere appears in the first amendment to the Constitution." What the amendment did, Fr. Walsh said, "was to guarantee, not the liquidation of religion from American life, but the equality of all religions before American law. . . . The real violation of the first amendment is the attempt which is being made today to establish the religion of secularism as a national faith." Fr. Walsh urged the telling of the "simple truths" that "every Catholic child is an American citizen and as such is entitled to the benefits of welfare legislation," that "every parent has a right to choose the school where his child is to be educated," that "the original and authentic American school was and is the school where morality and belief in God are inculcated along with the principles of science and art," and that "the so-called secularist school must end, by sheer logic, in the positive profession of atheism."

* * *

Two Methodist Conferences Will Become One

Several years of discussion of a proposal that the two Minnesota Methodist conferences merge were ended when the two conferences voted at their separate annual sessions to approve such a merger, effective next year. This means that more than 100,000 members, 350 ministers and 600 churches will be brought into one administrative unit. At the meeting of the Northern Minnesota conference here recently, Paul Hutchinson, editor of The Christian Century, told delegates that a new policy is needed in our dealings with Soviet Russia, since the present policy looks to the Russian like a plan to "loop a financial and military cord around his neck and presently draw it taut." He called for an end to the manufacture and stock-piling of atomic bombs, and urged that we make it clear that we are ready to offer Russia economic aid in her task of rehabilitation just as we are ready to offer it to the rest of Europe.

* * *

And So Forth

Negro and nisei children from the Twin Cities will be guests in the homes of white Congregational families in a dozen rural Minnesota communities during two weeks in July.

Pleas for higher salaries for clergymen were made at the 90th convention of the Minnesota Episcopal diocese, held here recently, and at the annual convention of the Northwest synod of the United Lutheran Church in America, which met in Madison, Wis. At the latter gathering, President R. G. Gerberding revealed that in 1946 the synod gained 5,848 new members, including 249 former Roman Catholics. During the same year the synod lost 149 members to the Roman Catholic Church.

At its golden anniversary convention here, the Lutheran Free Church decided to delay for another year its decision on whether to join the World Council of Churches.

At its annual meeting in St. Paul, the Presbyterian, U.S.A., synod of Minnesota launched its observance of the "New Life" movement through which it hopes to increase its membership from 50,000 to 75,000 by 1950.

Two European Lutheran bishops, Gustaf Aulen of Sweden and Lajos Ordas of Hungary, were recent visitors here, guests of the Lutheran Augustana Synod.

WILLMAR L. THORKELSON.

Deny Mexican Pact with Rome

After Disavowal of Report by Foreign Minister, Liberals Interpret It as Simply a Vatican 'Feeler'

MEXICO, D. F., June 18.— Liberal opinion here was greatly disturbed by a recent INS dispatch from Rome which announced that negotiations were under way for the resumption by Mexico of diplomatic relations with the Vatican. The negotiations, according to the report, were the result of conversations President Aleman had with Cardinal Spellman during his visit to New York in April. However, Foreign Minister Bodet promptly declared that there was no basis for such a report. Observers here are inclined to think that the announcement was simply a "feeler" advanced by Roman Catholic authorities to explore the mind of the present Mexican government on the subject. The Vatican spokesman whose remarks were quoted by the INS correspondent elaborated on the fact that the initiators of Mexican independence, Hidalgo and Morelos, were priests. However, he failed to recall that because the church in Mexico had allied itself with Spanish rule, it promptly demoted and excommunicated both men.

* * *

No Relations with Vatican Since 1857

In 1857, when Mexico adopted a new constitution providing for complete separation of church and state, this country severed relations with the Vatican, which later openly sponsored the French-supported empire of Maximilian. However, even that Catholic ruler found it difficult to deal with Rome, and after some "hot" correspondence between his secretary of state and the pope's nuncio, what relation had existed was severed. After the death of Maximilian, Porfirio Diaz courted clerical support in his bid for the presidency, and it appears that in 1876 he agreed to sign a concordat with the Vatican. But liberal opinion, of which Diaz had been a leader, was strongly against such a course, and he limited himself to maintaining confidential relations with the Holy See without ever so much as naming a "personal ambassador" to the Vatican.

* * *

Past Signs of Mutual Animosity

The Mexican revolution which began with the overthrow of Diaz in 1910 was a historic movement of liberal and socially progressive opinion, and the new constitution adopted in 1917 clearly restated the principle of strict separation of church and state. In 1923 President Obregon banished Msgr. Filipi, the apostolic delegate, for a violation of the law and termed him a "pernicious foreigner." In 1932 the pope issued the famous encyclical letter *Acerba Animi*, in which he violently attacked the Mexican government and its institutions.

* * *

Report Franco's Representatives Attend Mexican Fete

If it is true, as reported by a correspond-

ent for the daily newspaper *Excelsior*, that two Spanish priests are attending the national eucharistic congress now being held in Durango as official representatives of Gen. Francisco Franco, their visit is in open defiance of the Mexican government, which has steadily refused to recognize the Franco regime. Durango liberals protested strongly against the announcement that the congress would include a huge public procession and the use of the city's stadium for some of the ceremonies. They pointed out that Mexico's constitution provides that all religious ceremonies must be confined to church buildings or private homes. Their protest was followed by a telephone message from the minister of the interior to the governor of the state, with the result that the congress was denied the use of the streets and other public places for its religious demonstrations. However, the governor said he was willing for members of the congress to stage a "civic parade" if they so wished.

* * *

And So Forth

The choir of Princeton Theological Seminary, under the direction of David Jones, is making a fine impression here in the concerts it is giving in churches, public halls and over the radio.

George P. Howard of Argentina, evangelist for the Committee on Cooperation in Latin America, is carrying on a busy three-week program of speeches in this country, with visits to Mexico City, Puebla, Pachuca, Guadalajara, Monterrey and other cities of the interior. He is enroute to Canada for the July meeting of the International Missionary Council.

Milton C. Davis, president of Union Seminary here, has completed three-months' special theological teaching in Argentina and is now visiting other South American countries.

Under the sponsorship of the American Bible Society, a committee is working on a translation of the New Testament into basic Spanish for easy reading by newly literate persons. Several portions of the Gospels are already on the press.

G. Baez-Camargo.

For Canada Bill of Rights

Record Number of Citizens Sign Petition Circulated by Jehovah's Witnesses

Winnipeg, Manitoba, June 20.—A petition calling for a federal bill of rights has been presented to the dominion Parliament by Alistair Stewart, C.C.F. member for Winnipeg North. For it Jehovah's Witnesses had gathered more than 500,000 signatures—the largest number ever obtained for a petition to Parliament. In presenting the petition, Mr. Stewart pointed out that since according to the latest census there are only about 7,000 Jehovah's Witnesses in Canada, the fact that so many people signed a petition which they sponsored obviously indicates widespread demand for some sort of bill of rights.

* * *

Finds Sentiment for More Church Action

T. W. Jones, moderator of the United Church of Canada, has just completed a tour of the western provinces, visiting presbyteries and conferences from Manitoba to British Columbia. While he was here, Dr.

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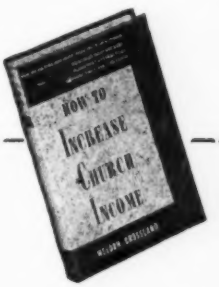

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Jones reported his observations made during those visits to the annual Manitoba conference of the United Church, which was in session in Winnipeg at that time. He declared that he found a widespread concern for more warmhearted and evangelistic preaching, for a better pastoral ministry, for the church to take a more influential place in public life, and for closer unity with other branches of the ecumenical church. People feel, said Dr. Jones, that a minister must become more than a preacher, that he must in increasing degree serve as a "physician of souls." He added that he noticed a healthy trend in the evaluation of ministers by congregations; more of them are expressing a preference for men in their forties and fifties than, as was formerly the case, for younger men. Dr. Jones found many people feeling that the church ought to do more to shape national policies, particularly in such matters as immigration and aid to displaced persons. He noted that ministers and laymen were earnestly considering closer relations with the Church of England and other church groups in Canada.

* * *

Missionary Sponsors Credit Union for Indians

At the conference at which Dr. Jones spoke, evening sessions were given over to reports from missionaries who serve diversified fields. Ian MacKay, missionary at an isolated Cree Indian mission, told of starting a credit union among his flock. Two years ago he organized a study group which continued through the winter with an attendance of about 20 Indians, many of whom could neither speak nor read English. Last October the group organized a credit union, which now has 37 members, a share capital of $207.25, deposits of $123.90 and loans outstanding amounting to $215. Officers, members and directors, with the exception of the missionary, are Indians. The significant thing about the project, Mr. MacKay says, is not that the Indians are being provided with financial assistance, but that they are doing something for themselves instead of waiting for the government to do it for them. He can already see the consequences of the experiment in the improved attitude of the traditionally improvident Crees.

* * *

Committee on Hutterites Hears from Church

At the June 11 public hearing of the provincial legislative committee which is investigating the Hutterites' landholdings (see The Christian Century for May 14) a resolution expressing disapproval of any restrictive legislation against this minority group was presented by the Manitoba conference of the United Church of Canada. Prof. Marcus Bach of the University of Iowa appeared before the committee to speak sympathetically of the character of the Hutterites and of their value to the national life. Dr. Bach has had extensive acquaintance with Hutterite communities in the United States and Canada. The committee will report to the next session of the legislature. It is possible that new legislation amending details in the incorporation acts concerning the Hutterite colonies may be passed. However, it is not expected that the legislature will approve the proposals that have been made for limiting the Hutterites' right to purchase land.

ERNEST MARSHALL HOWSE.

Australians Vote On Church Union

Methodist and Congregational Assemblies Approve Plan, but Presbyterians Are Not Yet Quite Convinced

MELBOURNE, AUSTRALIA, June 16.—Both progress and setbacks in the drive for church union in this country have developed during the past few weeks. Most of the state assemblies have considered the plans for union among Methodist, Presbyterian and Congregational churches as discussed in this correspondent's newsletter in the May 7 Christian Century. From New South Wales, where the three churches' united scheme for theological training has created an atmosphere favorable to union, the not surprising report is that all three bodies are in favor of the union proposals. In Queensland and Western Australia, Methodists and Congregationalists approved the scheme, but Presbyterians voted it down by a large majority. In Victoria, Methodists and Congregationalists were heartily in favor of the plan, but Presbyterians were not so sure. In the deliberations they were joined by representatives from South Australia and Tasmania. After a confused debate, they gave interim endorsement by a three-fifths majority to the general idea of federal union. However, the assembly did not agree to the method proposed for interchurch discussion—the calling of an aggregate convention of members of all three conferences.

* * *

National Assemblies Next Year May Advance Plan

There the matter stands at present. Apparently the Methodists and Congregationalists definitely desire union, but the Presbyterians are still divided on the questions of whether and/or how to unite with the other two communions. The 1948 all-Australia gatherings of the three churches may take the matter a step further. If the Presbyterians of the two strongest states (New South Wales and Victoria) should by adequate majorities reach agreement on a plan of union, the weight of their opinion would have a considerable moral effect on their colleagues in the other areas.

* * *

Pass Severe Laws Against Sabotage

The Labor government's response to the action of certain alleged "red" trade unionists in declaring "black" work on the rocket-testing range in central Australia was to pass what is called the Approved Defense Projects act. According to its provisions, any injury to an existing defense establishment or any obstruction or retarding of construction on an approved defense project may be punished by imprisonment up to a year for an individual or by a fine of up to $17,000 for an organization. It has been pointed out that the act by inference permits freedom of criticism by persons or groups against, for instance, such a project as the proposed rocket range. Thus the action of religious groups which criticized the project on the grounds that it would be detrimental to the aborigines living near by would not be covered by the new law. Apparently a group could criticize such a project on humanitarian, ethical or pacifist grounds, so long as the criticism did not incite people to unlawful action.

* * *

Australia Concerned Over Birth Rate

Citizens of this country are being subjected to a barrage of government and clerical preachings on the subject of Australia's low birth rate. The number of childless marriages has grown from 13 per cent of the total in 1917 to 22 per cent today. The average number of children per marriage has decreased from 3 to 2. Arthur Calwell, minister for information and a Roman Catholic, declared as he released the new figures: "Australia is slowly bleeding to death." However, the problem is a complex one. The present methods of taxation lay a heavier burden on the family man than on single men or on childless couples. Three years ago the director general of health for the commonwealth invited letters from 3,000 women on the subject of small families. Replies indicated that families were being limited because couples lacked homes, domestic help, a sense of national security and a sense of personal economic security. These factors must be taken into consideration, in addition to the just criticism that young people are selfish and irresponsible.

* * *

And So Forth

About 20 Australians who are members of the Churches of Christ (Disciples) will attend the denomination's world convention in Buffalo late in July. Reg Enniss, an Australian layman, is vice-president of the convention. This denomination by its vigor and initiative exerts a greater influence in Australia than its comparatively small numerical strength would indicate.

Salaries of members of Parliament have just been lifted to $5,000 annually, an increase of 50 per cent. Unionists who have protested at the raise, pointing out that many wage scales are still pegged, are answered by the fact that this is the first raise in parliamentary salaries for 20 years, whereas union wages have in that period been adjusted upward many times.

The silver content of our coins is to be cut from 92½ per cent to 50 per cent, and the metal thus saved used to repay to the United States the $11,000,000 worth of silver we borrowed during the war for use in our coinage. The new coins will now equal in silver content those in the United Kingdom and New Zealand.

A. T. MCNAUGHTON.

Authorize Increase in Weight Of Gift Packages to Germany

After June 15, gift packages to Germany may weigh a maximum of 22 pounds, double the present limit. Occupation authorities authorized the increase in order to boost the flow of relief goods from private sources. Americans have already sent about 10,000,000 packages, weighing 100,000,000 pounds, to individuals in Germany.

Protestant, Catholic Prison Chaplains Confer

A joint conference of Protestant and Roman Catholic prison chaplains held in Chillicothe, Ohio, late in May approved the formation of a federal prison chaplains' association, Religious News Service reports.

British Approve U. S. Suggestions

See Virtue in Marshall's Insistence on Economic Unity for Europe—London Hears Housewives' Demands

LONDON, June 16.—Our people are impressed by the seriousness of the charges brought against the Soviet Union on the basis of its policy in eastern Europe. They trust the statesmanship associated with the name of Secretary of State Marshall, who is thought to be setting about his task with method and determination. More and more they are being led to the conclusion reached by the writer of a weighty article in the press: "American aid is aid for production, not for consumption." Mr. Bevin has declared himself with his customary promptness and downrightness as entirely in favor of Mr. Marshall's suggestions on economic cooperation in Europe. It is our hope that in the coming conversations in Paris, which will deal with the answer Europe is to give to those suggestions, Russia will not follow what seems to have become its technique in international meetings, that of "throwing a spanner into the machinery." For it seems that the economic organization which Mr. Marshall has suggested may offer Europe a new beginning, a chance for a friendly league among her peoples.

* * *

Housewives' Visit to London Stirs Controversy

The group of women who came up to London as the "Housewives' League" to protest to the government against its food and fuel policy have been challenged to prove the claim that they speak for the housewives of the country. It has been suggested that the visit was organized for political purposes. Sir Stafford Cripps, minister of the Board of Trade, said: "It is particularly unfortunate that some obviously irresponsible and reprehensible persons would try to use the present difficulties for party political ends, quite regardless of the dangers of such misleading propaganda, not only at home but in the international sphere as well. This thoroughly vicious attempt to destroy our chances of economic recovery . . . makes it all the more vital that you should understand thoroughly the true facts of the situation and explain them to the uninstructed, who are . . . misled by this unpatriotic propaganda." The women created little disturbance. Their chief demand was that upon Mr. Strachey and Mr. Shinwell, ministers of food and coal, should be administered judgment for all that has gone wrong.

* * *

Sees Signs of Churches' Meeting Challenge

"The Watchman," a columnist in the press, writes a valuable note called "The Churches Wake Up." He reports the results of a Mass-Observation poll in a typical London suburb, which reveal that 10 to 15 per cent of those interviewed occasionally attend a place of worship, 45 to 50 per cent are indifferent although more or less friendly toward religion, and 10 to 20 per cent are definitely hostile. "The churches are waking up to these facts," he says, "and facing the challenge implied therein."

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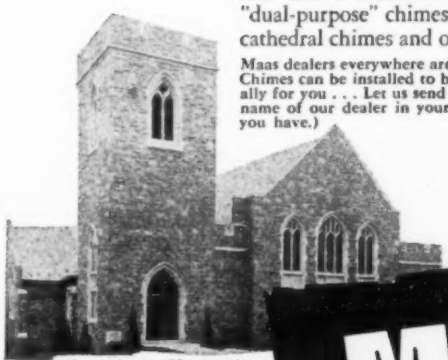

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He goes on to give a list of publications which show how the churches are dealing with the present situation. The list includes the booklet, *Your Sunday Is in Danger,* published by the Society for the Propagation of the Christian Faith; *Come Out of the Radio Church,* in which the Salvation Army appeals for "radio churchmen" to join the church militant; *Toward a Christian England,* in which H. E. Woodledge deals with the eight points of a social order; and the penny pamphlets on Christianity and current issues published by the Lutterworth press.

* * *

Baptist Leader Is Dead at 92

Charles Brown, one of England's best-loved ministers, died June 10, at the age of 92. He had held every position of honor in the Baptist churches and in the Free Church community life. We who knew him remember him chiefly, however, for the second half of his life which he spent as minister at Ferme Park Church in north London. Dr. Brown was a master of the art of preaching and a profound student of the Bible who knew, as few know, how to bring truth into common life. He was nowhere more welcome than in the villages of his native Northamptonshire, which is ground sacred to all Baptists. When despondent saints lament the old days, when pastors from one center fulfilled their calling among many communities, I always recall Brown of Ferme Park as worthy to have had a place with any of them. He was one of the "Fraternal," a company which met once a month for breakfast, and afterwards studied the Scriptures together. Those who were members when I joined the group 38 years ago are almost all gone into the world of light. But the glow of their friendship and the light of their faith still remain.

* * *

Writer Answers Russell's Views on Religion

Those who have called for expression on the radio of opinions on religion not only from those of faith but from those of unfaith or agnosticism have had their requests supplied by Bertrand Russell. His theme could be summed up thus: "It is difficult to believe that omnipotence needed so vast a setting for so small and transitory a result." A writer in the *Christian World* answers that religion has always said that man is a mere insect in size and length of days, but exalted to the divine, or to the potentially divine, by the response of his moral nature to a God who values moral worth. Christians, he says, take their stand there. Bigness is nothing to them. Greatness is all. And to them greatness means goodness.

* * *

And So Forth

The representatives nominated by the Archbishop of Canterbury and the delegates appointed by the Free Churches who took part in the conversations arising out of the archbishop's Cambridge sermon on "A Step Forward in Church Relations" have held their first meeting. A program of future discussions was agreed upon and committees were appointed.

William D. L. Grier is to be the new Anglican bishop of Manchester. Since 1944 he has been principal of Westcott House, Cambridge, and before that he was general secretary of the Student Christian Movement.

EDWARD SHILLITO.

Native Council to Get Wider Powers

Smuts Promises More Responsibilities to South African Group Which Asks End to Discriminatory Laws

MOWBRAY, CAPE, SOUTH AFRICA, June 11.—The recent action of Prime Minister Smuts in informing the Native Representation Council that he proposes to give it wider powers and greater responsibilities indicates that attitudes on the racial problem in South Africa are becoming crystallized. The council, which was set up in 1936 as a body to which all legislation affecting natives should be referred before being introduced into parliament, has long felt that it has been little more than a figurehead and that it needs more executive power. Last year dissatisfaction came to a head, and the council adjourned *sine die,* demanding that before it resumed its sessions all discriminatory legislation should be abolished. Since such a step could not be taken by the government without grave consequences, in view of the present state of public opinion, the situation has been deadlocked. Although it is recognized that the prime minister was probably "thinking aloud," hopes that the Native act of 1936 may be amended have arisen. Such amendment would, of course, take considerable time. Meanwhile the council has reiterated its demand that discriminatory legislation be abolished.

* * *

Condemns 'Compound' System For Native Miners

Further evidence of a more liberal official attitude toward natives is to be seen in Prime Minister Smuts' open condemnation of the "compound" system under which native workers in the gold mines are quartered on the premises, away from their families. It is encouraging that steps to improve the situation have been taken by one group with interests in the new Orange Free State mines. The group has appointed J. D. Rheinallt Jones, formerly director of the South African Institute of Race Relations, to assist it in planning and providing villages to house native workers with their families. Such steps have usually been strenuously opposed by those whose interests are involved and who have an eye to the costs involved.

* * *

Trade Union Council Splits On Issue of Color

The South African Trades and Labor Council has been split asunder on the issue of color. Its recent adoption of a new membership clause meant that the doors were being opened to non-European trade unions. Immediately a number of unions seceded from the council and formed their own "European Christian Trade Union Center." Unfortunately, politics played no small part in the dispute. More and more, political influences are gaining control of certain trade unions.

* * *

Promises to Negotiate on Indian Rights

In recent weeks a moderate and responsible Indian party which apparently believes that the true welfare of the Indian community is more likely to be achieved by cooperation with the government than by non-cooperation has emerged in South Africa. To this group Prime Minister Smuts gave an interview at which he expressed the government's willingness to negotiate with India on the question of the status of Indians in this country. He revealed that he has corresponded on the matter with Pandit Nehru, but that it will not be possible to proceed further until a representative of the Indian government, through whom negotiations can be conducted, is present. The South African government, he promised, will proceed with its program for the uplift of the Indian community.

* * *

Prefer Judges' Decisions To Those of Juries

Since 1935, when accused persons were granted the right to choose whether they will be tried in the courts by a judge or by a jury, an increasing number of persons have chosen the former alternative. One factor in the choice is that of time, since there is less delay in cases where no jury is called; but even more important is the fact that people have more confidence in judges than in laymen who have had no legal training. It will be interesting to see whether the optional system survives the overhauling of South African legal procedure which has been promised by the minister of justice.

* * *

Johannesburg Council Protests Dog Racing Proposal

The city council of Johannesburg has come out against a proposal in a new provincial ordinance to legalize dog racing. Its action is noteworthy, since vested interests were involved and revenue provided for in the proposal would accrue to the state. In the campaign which has been conducted against the evil of dog racing, both native and English-speaking churches have joined. As a result of the gambling fever which has spread to young and old alike in the city, homes have been neglected, wives and children have suffered and wretchedness and crime have increased.

STANLEY G. PITTS.

Enlist Friends' Aid

U.S. State Department Asks A.F.S.C. to Orient Traveling Exchange Students

PHILADELPHIA, June 18.—At the request of the U. S. state department the American Friends Service Committee has assumed responsibility for the orientation program to be conducted on the ships carrying students between Europe and this country under the department's student exchange project. Two ships, each conveying 900 students, will make four round trips this summer. The program will be directed by the Friends' international student program, of which Burns Chalmers is head.

* * *

Conducts Mission in Mining Area

Nevin Kendall, first traveling fellow of the division of social education of the Presbyterian, U.S.A., Board of Christian Education, has begun his ministry on the

industrial line at "The Shack," mountain mining mission near Morgantown, W. Va. At the mission, which is housed in a 24-room building containing an auditorium, a library, classrooms, recreational facilities and living quarters, with a swimming pool near by, a program described as "practical 24-hour-a-day Christianity" is carried on. In 1925 Mr. Kendall conducted an "adventure in brotherhood" in Chicago, by means of which Negro boys and girls who had never been in the country were given a two-week vacation in rural homes.

* * *

Bishop Urges Ministers To Read More Books

In his address to the 161st session of the Philadelphia Methodist annual conference, Bishop Fred Pierce Corson urged that pastors read more religious books, and listed 12 books which he considered imperative. "We need to be intelligently informed," he said. Bishop Corson will leave June 23 for Europe where, at the invitation of Secretary of War Patterson, he will observe conditions confronting the American occupation forces in Germany, Austria and Italy. Later in the summer he will join Bishop Arthur J. Moore of the Atlanta area in visiting the China Central Methodist conference for the observance of Methodism's centennial in China. A chapel to be erected in Liberia with funds from the Philadelphia area will be named for Bishop Corson.

* * *

And So Forth

Eleven years after he was deposed from the ministry of the Presbyterian Church, U.S.A., Edwin H. Rian, field secretary of the Orthodox Presbyterian Church, has been restored to his former denomination and reordained as an evangelist.

Paul Waitman Hoon of First Methodist Church, Germantown, is the new president of the Philadelphia council of churches.

A study of a typical decaying and of a typical growing community is to be made in preparation for the conference on Protestant strategy in Greater Philadelphia to be held in Bryn Mawr Presbyterian Church Sept. 27.

On her worldwide "tour for peace," Muriel Lester spoke here recently at a women's meeting and at an evening mass meeting. Her message stressed that "time is no longer on our side."

The prison committee of the American Friends Service Committee, which was formed in 1943 to help c.o.'s in prison and was expanded last year to include service to all prisoners, has been disbanded. Concern for prison work will hereafter be laid on local Friends' meetings, yearly meetings and branch and area, offices.

The "Christ for America" movement, which has its headquarters here, is planning three evangelistic campaigns for this fall. They will be held Oct. 5-26 in western New York, where the Finney revival broke out a century ago; Nov. 2-16 in Brantford, Ont.; and Nov. 23-Dec. 16 in Ann Arbor, Mich.

CHARLES DANIEL BRODHEAD.

Train German Laymen as Religious Teachers

In order to relieve overburdened pastors and provide for Christian instruction in schools, Hilfswerk, welfare agency of the Evangelical Church in Germany, has

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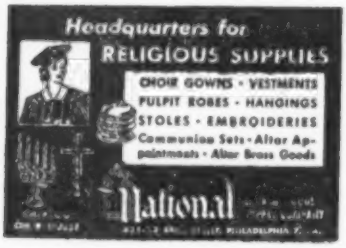
launched a program to train 10,000 laymen as religious teachers. The department of reconstruction and interchurch aid of the World Council of Churches has pledged $125,000 to aid in the project.



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Elect Christians To Japanese Diet

They Include Four Members of Cabinet, as Well as the New Prime Minister—Coalition Government Formed

TOKYO, June 5.—In his initial press interview, given June 1, Tetsu Katayama, first Christian to be named prime minister of Japan, pledged a "middle of the road" course. Among his statements was the following: "Hitherto, government in Japan created the impression that it was likely to be motivated by falsehood and intrigue, but I believe that government in the future must be guided by a Christian spirit of morality." Katayama, secretary-general of the Social Democrat party and leader of its right wing, is a member of the Fujimicho Presbyterian Church, Tokyo, and one of the most active of the Christians in the political arena. Four other Christians are members of the new cabinet: Suehiro Nichio, minister of state and chief secretary; Junzo Sasamori, formerly president of Aoyama Gakuin, minister without portfolio; Morito Tatsuo, minister of education; and Chozaburo Mizutani, minister of commerce and industry. Another Christian leader, Komakichi Matsuoka, was elected speaker of the House of Representatives, in which about 35 Christians now hold seats. Some 20 Christians were elected to the House of Councilors. All of these men are Protestants except Kotaro Tanaka, a Roman Catholic who was formerly minister of education and is now in the House of Councilors.

* * *

Coalition Government Treads Uneasy Way

Formation of the new cabinet resulted only after considerable jockeying among the four major parties and a final coalition of members of the Social Democratic, the Democratic and the People's Cooperative parties. In the election that preceded formation of the new cabinet, Social Democrats captured the lead, with 142 seats in the House of Representatives and 47 in the House of Councilors. The Liberal party ran second, with 127 and 42; the Democratic party third, with 126 and 40; and the People's Cooperative party fourth, with 31 and 14. The Communists elected four representatives to each of the houses. In the lower House, the three-party coalition commands a majority of 305 seats against 159 for the opposition, while in the House of Councilors the two-party coalition of Democrats and Social Democrats holds only a little more than a third of the membership. None too smooth sailing is expected for the new government because of the possibilities of friction within the parties and of disunity among the members of the coalition.

* * *

Evangelistic Drive Goes Ahead

Toyohiko Kagawa is still busily covering the nation in the three-year evangelistic campaign. For the past 10 days he has been addressing more than 2,000 persons daily in the Kanto district. He was recently elected president of a newly formed farmers' union which has more than 50,000 members. The district leaders of the campaign are to meet in Yokosuka June 10-11 to map out further details of the work. A budget of almost 2,000,000 yen has been set up for the coming year's activities.

* * *

Presbyterian, U. S., Mission To Resume Work

At a two-day conference of Japanese ministers of the Kobe-Osaka region who before the war were connected with the Presbyterian, U. S., mission in Japan, it was announced that the mission will at once resume evangelistic work in its former territory and build up the churches resulting from that effort. In doing so, it will continue to use the services of ministers holding to the mission's faith and policy, regardless of their present denominational affiliation. The policy, which is reported to have been approved by the denomination's executive committee on foreign missions in Nashville, Tenn., will remain in effect until the alignment of churches in Japan has become clarified. Four of the ministers formerly with the mission are now members of the Reformed Church in Japan, organized about a year ago; at least one minister and his congregation have withdrawn from the Kyodan but have not joined the new denomination; and the remaining churches and pastors are still in the Kyodan.

* * *

Status of Kyodan Undefined

The exact status of the Kyodan in view of the beneath-the-surface discussions centering about the question of its nature as a church is still not too clearly defined. At present some of the leaders in the Tokyo area, which has always been the center of the pro-union group, seem to be trying to settle for something which in this writer's opinion is more closely akin to the "federated church" principle than a clear-cut union on the one hand or a "federated council" on the other. Hope of retaining the Lutherans within the united church has not as yet been completely given up; the final decision is expected to be made following their next scheduled meeting in November.

* * *

Japan Has Teacher Shortage, Too

Japan's educational services have been heavily hit by resignations of members and by the fact that many of them have been found unacceptable by the ministry of edu-

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cation. To date 22 per cent of the teachers and officials—about 120,000 persons—have been screened and found wanting. Enrollment in the 55 teachers' training schools is only 70 per cent of the quota. Reasons given for the unfulfilled quota are the misgivings many feel about the future of the normal schools under the new educational system, a widespread feeling that teachers are paid much less than persons in other professions, and a loss of public "esteem" for the profession as a result of the active part teachers have been taking in the labor movement.

* * *

And So Forth

The latest government employment survey, covering 35 prefectures, reveals the total number of unemployed as 2,561,205. During April alone 250,000 newly jobless were listed. Of these over 60,000 were recently graduated students and about 30 per cent of the remainder were reported to have been driven out of employment by tightening of controls over black market activity.

City dwellers will begin to feel the pinch of food shortages more acutely next month, it is reported. Tokyo is already eight days behind in rice distribution. Harvest estimates give no grounds for optimism in the face of a below-normal crop. No plan for rationing has been announced by the agriculture-forestry ministry, under whose jurisdiction the matter lies.

Last week 15 Roman Catholic bishops, monastery and convent heads and other church officials met in Tokyo for a four-day conference. Major item on the agenda is reported to have been a program for more active propagation of the faith. Reports on Roman Catholic activities have of late been few and far between in the Japanese press.

Pending their clearance by SCAP, 10 Japanese will attend the World Conference of Christian Youth in Oslo. Four will represent the Y.M.C.A., four the Y.W.C.A. and two the Kyodan.

HERMAN J. KREGEL.

Current Feature Films

Prepared by Independent Filmscores

M-Mature. Y-Younger. C-Children.

Copacabana (UI) Groucho Marx, Carmen Miranda. *Comedy,* with music and dancing interludes, about efforts of unsuccessful vaudeville actor to palm his talented partner off on nightclub management as both a Brazilian dancer and a French singer. Usual Groucho mannerisms, slapstick, wisecracking, with occasional suggestive lines, in a farce *repetitious,* not too pretentious. M,Y

The Late George Apley (Fox) Edna Best, Vanessa Brown, Ronald Colman, Peggy Cummings, Richard Haydn, Percy Waram. *Comedy* based on Marquand novel and subsequent play about a rock-ribbed Bostonian never able to realize that there is anything good outside Beacon Street. Those who know the novel and play will be disappointed, since, by having Apley "reform," film misses point, makes of social satire a *family comedy.* Others will find it *entertaining, though static.* M,Y

Time Out of Mind (Univ.) Eddie Albert, Phyllis Calvert, Leo G. Carroll, Robert Hutton, Ella Raines. *Drama* adapted from Rachel Field novel tracing decay of Maine ship-owning family in late 1800's, with housekeeper's daughter yearning over ineffectual, music-loving son of family until she brings him out of the spiritual morass into which frustration of career, loveless marriage have thrust him. Technically elaborate and carefully produced, film turns out mostly *dull,* morbid, chiefly because of meager motivation provided, ponderous direction, vague characterizations. M,Y

BEST CURRENT FILMS

For Family: Anna and the King of Siam, Gallant Journey, Margie, Marie Louise, Sister Kenny, The Yearling.

For Mature Audience: The Angel and the Badman, The Best Years of Our Lives, Boomerang!, Brief Encounter, Caesar and Cleopatra, The Farmer's Daughter, Man's Hope, Miracle on 34th Street, My Darling Clementine, One World or None, Pursued, The Sea of Grass, Smash-Up, The Well-Digger's Daughter.

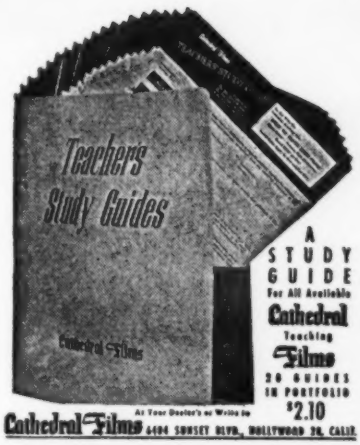
7-9-47

The Church Roll

James R. Furbay, for the past four years minister of the Des Moines Friends' Meeting, has been appointed director of Friends' publications and literature, with headquarters in Richmond, Ind.

Godfrey Graeflin, pastor of the Methodist Church of Maspeth, N. Y., and a native of Switzerland, has been named by the Methodist Board of Missions to succeed Werner T. Wickstrom as a staff member of the World Council's department of relief and reconstruction.

Recent deaths in the field of religion: Bishop John Wesley Robinson, Methodist missionary and editor in India for 55 years, in Naini Tal, India, on May 30. . . . Paul Z. Stordach, Lutheran clergyman and formerly literary editor of the United Lutheran Church publication house, Philadelphia, on May 30. . . . Ludwit Ernest Fuerbringer, president emeritus of Concordia Seminary, St. Louis, and for many years editor of *Der Lutheraner,* on May 6. . . . Archdeacon Henry L. Phillips, senior priest in the Episcopal Church of America and formerly head of Negro activities for the Episcopal diocese of Philadelphia, on May 28, at the age of 100. . . . William H. Sanders, for 50 years an American Board missionary in Portuguese West Africa, on May 30, in Wilmington, Del.



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By Fred Eastman

The author shows the influence of Christianity on drama by an examination of three factors: the principal characters, their motives, choices and actions; the extent to which the author's spiritual insights harmonize with those of Christ; the effect of the play as a whole on the audience.

After the opening chapter which describes an imaginary visit from Aeschylus and Shakespeare who give advice, Dr. Eastman examines Shakespeare's tragedies. He follows these with a fascinating study of English drama: Shaw's *Androcles and the Lion* and *St. Joan,* Galsworthy's *Strife, The Pigeon* and *Loyalties,* and others. The author then turns to American drama and the plays of outstanding dramatists: Eugene O'Neill, Marc Connelly, Maxwell Anderson, and Thornton Wilder, among others.

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